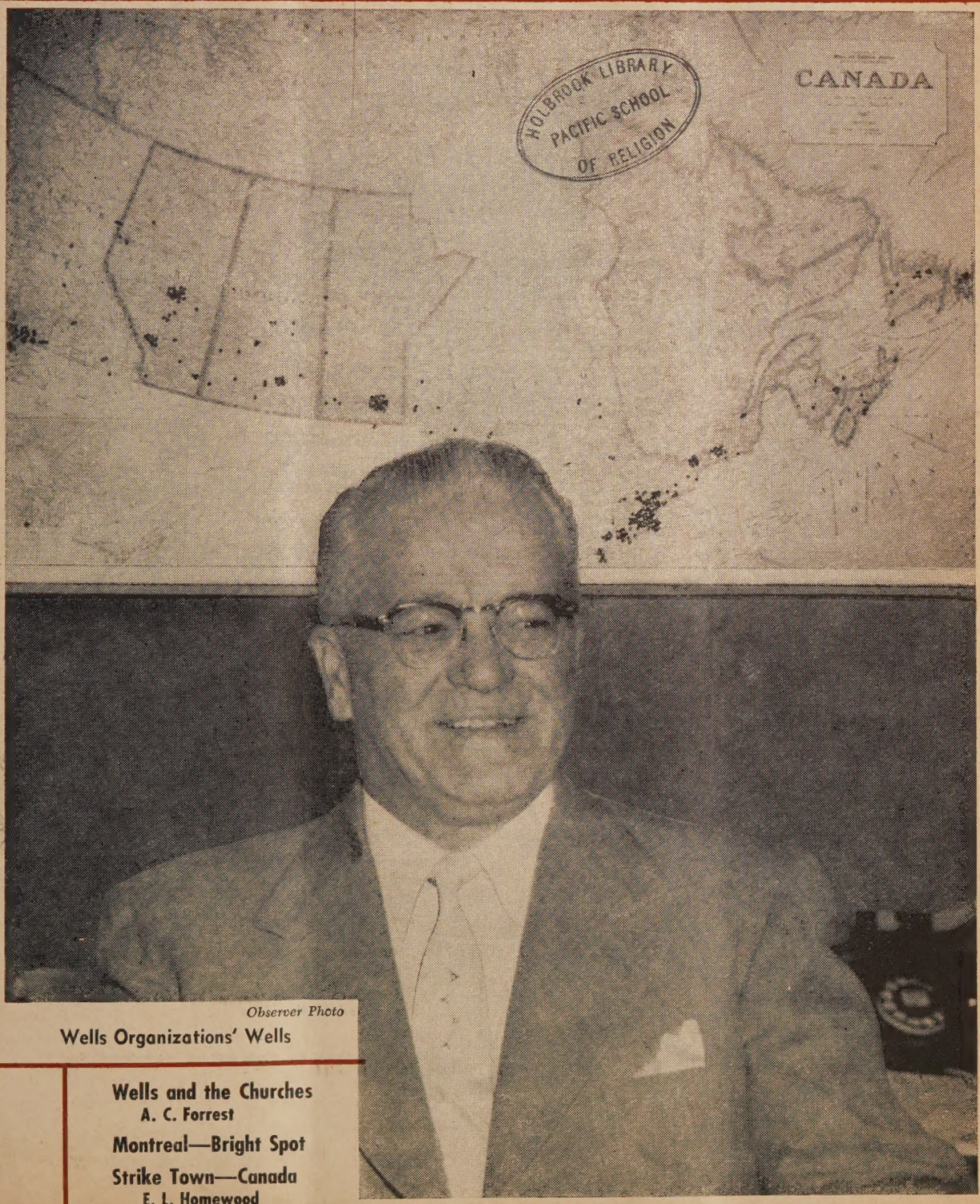
OBSERVER



HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Observer Photo

Wells Organizations' Wells

Wells and the Churches
A. C. Forrest

Montreal—Bright Spot

Strike Town—Canada
E. L. Homewood

It's Like Walking Through the Bible

WHEN you see with your own eyes the pageantry and color of exotic Mediterranean countries, Bible places and events fairly leap into life. You too may experience this inspiration of a lifetime by joining Christian Herald's third annual Bible-Lands Tour, sailing in March, 1956.

And when you travel to exciting places the Christian Herald way, you get advantages no other tour can duplicate.

- You meet and become personally acquainted with Dr. and Mrs. Daniel A. Poling.
- You listen spellbound as Dr. George M. Lamsa—whose mother tongue is Aramaic, the language Jesus spoke—reveals thrilling and enlightening background facts.
- Your tour group has exclusive use of the cruise ship Silverstar—and no liquor is sold.
- You travel with congenial people whose interests are similar to yours.
- You take part in a memorable Easter Dawn communion service at the Garden Tomb in ancient Jerusalem.
- You have no worries about accommodations, border crossings, land transportation—everything is ready and waiting.
- Pre-payments cover all necessary tour expenses—there are no hidden extras.

Come along to 14 countries and island groups on three continents! Egypt with the Sphinx and Pyramids; Damascus; the homeland of Jesus; Turkey; Rome — you'll see them all and more! Come along for the most rewarding investment you ever made in rich memories and inspiring adventure!

Travel with CHRISTIAN HERALD

Mr. Carroll M. Wright, Director
Christian Herald Travel Bureau
27 East 39th Street, Room 612
New York 16, New York

With no obligation to me, please rush full information on the 1956 Bible-Lands Tour.

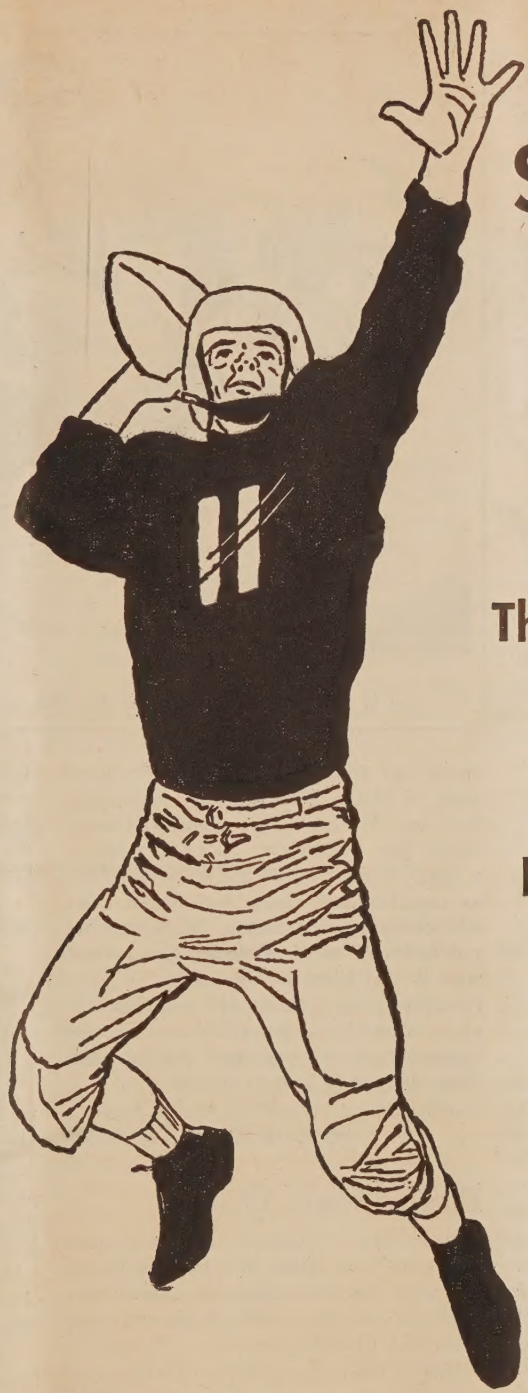
Name.....

Address.....

.....

IT'S SECOND AND TEN

There's 49 SECONDS TO GO



GOAL

$5,000,000

GOAL DATE

January 31st

TEAMS:

The United Church of Canada

vs.

Need! Greed! Sin! Indifference!

1954

606 charges fumbled the pass and did not score. These penalized our church.

Your Congregation carries the ball!

WILL YOU SCORE?

THE MISSIONARY AND MAINTENANCE DEPARTMENT ● THE UNITED CHURCH OF CANADA

Letters

National Prayer Box

Dear Sir: In the back of each of the churches of this pastoral charge is a prayer box for anonymous petitions. The prayer groups who work on these requests would like to have a national prayer box, where any who felt the need of the prayers of some of their fellow Christians could deposit an anonymous request. We therefore invite any who wish, to send a note to the minister, Box 579, Mattawa, Ontario, outlining their own need, or wish for some other person.

Mattawa, Ont. Roger David Lenney.

Wants More Space for Letters

Dear Sir: It seems from the few letters we see in THE OBSERVER these days that the new Editor does not encourage letters. However, I trust you will print the one enclosed from our Adult Bible Class.

Apparently the people of this day are not supposed to have as great an understanding of the authority of our Lord as the Roman Centurion had! We can calmly accept all the marvellous mighty secrets that have been revealed in the last one hundred years, from the telegraph to atomic power—but we must be excused if we really cannot accept the mighty acts of the Son of Man when He was here on earth.

I have written the enclosed letter for our Adult Bible Class No. 1.

Swan River, Man. Anne Cottingham.

Ed. The enclosed letter was too long.

Huron Presbytery Writes

Dear Sir: The attention of the Church is being focussed on Huron Presbytery, due to its opposition to one feature in the recently-enacted changes in the Pension Fund regulations. This feature is the payment of unequal pensions to ministers with equal years of service in the Church, a direct violation of the long-established principle of practical brotherhood which has been in operation since the great Union of 1925.

As a minister and member of Huron Presbytery I am in a position to know and understand the sincere motives and spirit which actuate our membership. It is therefore as a member of this Presbytery that I write in support of the Huron Protest, ever conscious that as Christian ministers we are obligated to be true and worthy Watchmen. I also am Secretary of Huron Presbytery and can assure the Church at large that all Statements issued by our Special Pensions Committee have the full authority of Huron Presbytery.

All fair-minded folk will deplore the attempts being made at various levels within our Church to besmirch the good name of Huron Presbytery by insinuating that our Protest is a minority Protest within our Presbytery, rather than a majority Protest of a Presbytery exercising its constitutional rights and duties. Our sole desire in this matter is the welfare and harmony of the Church. Our earnest hope is that the initiative which we, as a Presbytery, have taken will stimulate the whole Church to reconsider its Pension legislation on this one basic feature when General Council meets next fall.

Gorrie, Ont. W. J. V. Buchanan,
Secretary, Huron Presbytery.

". . . and by holding the line on salaries for 1956, we will be able to pay for a set of chimes"

Doesn't Want Ads.

Dear Sir: . . . There are many good points in your paper, the fault is we do not want the advertisements. Six days a week we see them and we do not need them in a Church paper.

One of the useful pages is "Letters from Readers." Can we have more? How would it be to have a certain topic given for a certain date and invite readers to send in their opinions. Of course it would need to be chosen in advance to give time for answers to reach your office. Some subjects could be: "What do you think of long or short pastorates?" "The work laymen are doing in taking charge of a congregation?" "The new training schools for leaders and workers?" "Advertisements in our Church paper." "Temperance work." "The wearing of gowns and caps by the choir." "Chicken suppers, etc., to raise money for church purposes." "How can we celebrate, Good Friday, Easter Sunday, Thanksgiving Day, Poppy Day, Dominion Day, Rally Day in the Sunday School, Christmas Day?"

One of your readers.

Middle Musquodoboit, N.S.

Wants To Know

Dear Sir: Since when did Canada become a bi-lingual country?

Just because the French language is used in the debates of the House of Commons does not make French an official language.

It is necessary to use it in this case because French Catholics are discouraged to use English and do not speak it.

Canada is not a bi-lingual country although French must be used in order that French sitting Members of Parliament will know what is being said.

The French Roman Catholic Church prefers its parishioners not to learn English.

Collingwood, Ont. H. J. Bell.

July 1, 1867. Ed.

Likes French Canadians

Dear Sir: It is with great pleasure I observe the awakening interest in the French Protestant Church. There is no finer race of people in the world than the French Canadians, and it is much to be regretted so few are Protestants.

Ottawa, Ont. Charles Bray.

Merci Bien

Mon cher Monsieur: Un bon et joyeux Nouvel An aux tous les français de l'Eglise Unie du Canada! C'est magnifique que nous avons un Modérateur qui parle français. Il sera meilleur pour toutes les églises et les écoles protestantes parmi nos frères et nos soeurs du province de Québec. . .

Winnipeg, Man. Hugh G. Jackson.

Old Union Church

Dear Sir: In a recent issue there is an article about a union church built in 1910. As a child I attended a union church that was built some time in the late 1890's. It was called "Roseville Union Church" and was a union of Anglicans, Methodists, Baptist and, I think, the Congregationalists. Each of them had its own Sunday of the month. It was built by those early settlers that came to that district ranging ten to twenty miles west and somewhat north of Brandon, Man. I remember such names as Evans, Tiffin, Chapman, Walker, Napehorn, Sargent, Bromley and Cousins. As to the ministers, they used to drive the early twenty miles from Brandon, summer and winter, over the prairie trails. All the children attended a joint Sunday School manned by all denominations. How much we owe to the marvellous understanding of those early settlers.

In 1950 it was my privilege to worship in a beautiful little miniature cathedral built of stone at Pincher Creek, Alberta. Lovely in structure, beautiful in plan, with beautiful windows and pleasingly set. I was told it was built in 1925 as the first United Church of Canada of the new Union. Because that was to be its honour it was built of material and style to suit its honour. It may be in other parts of Canada, others built a new church that year, but it could be that that one was the first dedicated under the new name.

Edmonton, Alta. Laura V. Crawford.

"Lead us out of . . ."

Dear Sir: I am very much interested in the present discussion appearing in THE OBSERVER about that part of the Lord's Prayer, "Lead us not into temptation." I find these words inconsistent with my belief, and for a number of years have been substituting the word "not" for "out of," thus saying, "Lead us out of temptation." I am much concerned about this evident controversial subject, and consider it should receive the deep thought of every Christian. I trust an acceptable explanation will appear in our valued paper.

New Carlisle, Que. J. B. S. Mitchell.

Protests Marrying Divorced Persons

Dear Sir: A few days ago a friend gave me a couple of UNITED CHURCH OBSERVERS. One was the October 1, 1955 issue. . . . I could not believe my eyes when I read in the Question Box, "Are United Church ministers allowed to marry divorced persons?" and the answer was "Yes." Where in the Holy Bible do you get this permission? . . . What right has the United Church, or any other church for that matter, to, in any way, change God's Word even to one jot or one tittle? . . .

Guelph, Ont. John D. Calcott.

Wants Sunday School Lesson

Dear Sir: The new OBSERVER is fine. I would have one suggestion. Could the Sunday School lesson discussion be included again? I found THE OBSERVER always had a different approach to the lesson that I enjoyed showing to the class. The questions were also helpful.

Norwood, Ont. Arthur Bitten.

Notes and Quotes

Pearson on Church Union

"It can hardly be denied that the lack of unity in Christendom itself stands in the way of wider international community. . . I think, however, that it is true to say that Christendom itself is now moving forward toward a greater unity than it has achieved for centuries. It has passed from violent and bloody discord through a more reasonable but not always very positive stage of co-existence until it is now, I hope, reaching a new era of co-operation and collaboration. No better evidence of this new spirit can be found than in the work which has been done in recent years to bring together representatives of diverse Christian creeds, not for the purpose of compromising our respective beliefs, but of understanding what is good in all beliefs. There have been heartening examples of church unions in recent times which have helped to dissipate the old conflicts and prejudices.—Lester Pearson in "Our Independent World" *Current Religious Thought.*

Thoughts from Davos

"I came away from Davos (meeting place of Central Committee of World Council of Churches) with two supreme convictions. One is this: The 'Servant' image must more and more become regnant in the thought and devotion of every Christian, of every Christian Church and of every Christian movement, if the Body of Christ is to match this hour. Christ needs servants, not patrons or masters.

"The second conviction I would state thus: The Holy Spirit has not yet exhausted structural possibilities for the living Church of Christ in the world. If individual churches or Christian movements in our time, even the World Council of Churches itself, are to be saved from becoming mere historical memories or venerable façades — patterns, perchance often tensionless unity — their supreme concern must ever be to become effective organs of the redemptive Will of Christ." (Dr. John A. Mackay, in *The British Weekly.*)

Too Many Imprisoned

Judge John Kennedy in Peterborough, Ontario, recently in passing sentence for assault, said:

"There are many cases where a prison sentence should be imposed, but in my opinion, there are many more cases where it should not be imposed, and that we are many years behind the times in our failure to make a more general use of probation wherever possible to do so.

"In 1954 in England and Wales they had a population of 42,000,000 persons and during that year they put in prison only 33,000 persons and placed on probation as many as 40,000 persons. In 1954, we had a population in Ontario of 5,000,000 persons and during that year we put in prison as many as 38,000 persons and placed on probation only 5,000 persons.

"It should be remembered that when a person goes to jail he goes to a University of Crime; that while there he costs the state about $4 a day, and that when he is released it is difficult for him to get a job. Also, if the person who goes to jail is a married man, his wife and family suffer from jail stigma and probably have to be supported by way of relief.

"On the other hand, if he is released on suspended sentence he is then able to earn his own living and support his family and has an opportunity to change himself into a useful citizen, and if he does not do this, the sentence which has been suspended can be imposed and he is sent to jail."

"The prayer is first of all a search for the will and wisdom of God in all of life's situations. There is no disillusionment when throughout our praying we seek the glory of God."—*The Watchman-Examiner.*

Devotions By PETER GORDON WHITE

Finish What You Start

JUST about this time of year, a few seasons back, the nation-wide Mutual Broadcasting System south of the border put its multi-dollar facilities at the service of a west coast preacher. What would you have said to the multitudes while they were still thinking about the newness of the new year? Dr. J. R. Sneed told them, "Finish what you start!" Here are some of his punchy sentences:

No other sage ever packed an epigram with such wisdom as Jesus when he said: "This man began to build and was not able to finish." But the man Jesus mentioned is not dead, for always there are more first-lap runners than last. The man about whom the Great Teacher was talking may be you.

Dr. Joseph Parker once said that the Bible's first verse, starting "In the beginning God," is its greatest. To that I can agree if you will also look across the Bible's 1,189 chapters to the last, at the end of the Book, where it says, "I am Alpha and Omega, the beginning and the end, the first and the last." There speaks the "finishing Gospel" for it represents the sustained quality of living by which one's own life ultimately must be judged.

Life is currently described in one of four ways: as a journey, as a battle, as a pilgrimage, and as a race. Select your own metaphor, but the finishing necessity is all the same. For if life is a journey, it must be completed. If life is a battle, it must be finished. If life is a pilgrimage, it must be concluded. And if it is a race, it must be won.

Beethoven's life exemplifies a beginning which saw him off to a good start, playing a public concert at eight, and becoming deputy organist at eleven. Music lovers do not revere him, however, for his beginnings, but for the expanded fulfilment of his talent which brought him in for a triumphant finish. Beethoven knew and developed those steadfast qualities which pull life forward.

Soldiers are never tested by their buoyancy on parade, but by their bravery on the battlefield. Men are not measured by the manner in which they start, but by the way they finish.

The qualities which make a man a "good starter" need to be supplemented if he is to become a "good finisher." Certain enthusiasms crowd in upon one at the beginning, such as eagerness, buoyancy and hope. The resources of completion which must be added to enable one to finish his course are: abiding loyalty, steadfastness of purpose, and patient endurance.

Revive the "inspired hour" which lifts you beyond the mood of the moment and reveals your objective again. The high quality of integration which you bring into life will be an invaluable ally in helping you complete what you start. Your partial loyalties and pieces of faith need to be knitted into the character fabric which makes life whole.

Mizpah

Go thou thy way and I go mine,
Apart, yet not afar,
Only a thin veil hangs between
The pathways where we are.
And God keep watch 'tween me and thee,
This is my prayer,
He looks thy way, He looketh mine,
And keeps us near.

I sigh ofttimes to see thy face,
But if this may not be
I'll leave thee to the care of Him
Who cares for thee and me—
He keeps us both beneath His wing,
This comfort dear;
One wing o'er thee and one o'er me,
So we are near.

So while our paths are separate,
And thy way is not mine,
Yet, coming to the Mercy Seat,
My soul will meet with thine—
And "God keep watch 'tween me and thee,"
I'll whisper here.
He blesseth thee, He blesseth me,
And we are near.

—Author Unknown

Like No Other

I AM like a man who has been in a strange land, whose speech and usages he cannot wholly comprehend, and about which there is a touch of infinite charm. All the people wore unfamiliar garments, no man spoke my native tongue, the whole population moved in urgent haste, and often whispered with keenest energy.

Amongst them stood a Man like no other man I ever saw, with a face that burned, an eye that changed from pity to judgment and from judgment to pity with startling rapidity, a voice in which thunders were chained and all the mysteries of music hidden. A voice marvellous; now so like other voices that it moved no sense of wonder, and now so unique that all other voices sounded shallow and commonplace as compared with its compass and solemnity.

A strange Man—now shrunk from like a mountain on fire, now sought as a garden of delight in which palms grew for wounded hearts, and flowers bloomed that were fit for festivals of unutterable joy. Loved by all women, kissed by all children, longed for by all sufferers, besought, entreated with tears, honoured, worshipped, hated with all the malignity of hell. His name was JESUS.

—Author Unknown

Reading Your Bible

EVERY minister knows what it is to have someone ask for guidance in Bible reading. The request, far from being a confession of inadequacy, is one of the signs of quickening spiritual life.

There are many ways of getting into the Bible reading habit. Some of them have been mentioned on this Devotional Page from time to time. And there are booklets and books on the subject, many of them models of clear writing and religious insight.

At this moment thousands of United Church folk are studying the gospel of Luke in Adult Bible Classes. For them the church provides direction for daily reading of their Bibles at home, this through the class quarterly. It has been suggested to us that others would like to take up the practice of home daily Bible readings, and for them we are pleased to provide the list of selected passages, and will continue to do so on future Devotional Pages.

Parables on Discipleship—Luke 14

Jan. 16	The Lord of the Lowly	Luke 14: 1-14
Jan. 17	The Gospel for All	Luke 14: 15-24
Jan. 18	God Shows No Partiality	Romans 2: 1-11
Jan. 19	Bearing the Cross	Luke 14: 25-33
Jan. 20	The Soul's Thirst	John 4: 7-14
Jan. 21	Good Tidings for the Poor	Matt. 25: 31-40
Jan. 22	The Abundant Life	John 10: 7-11

God's Concern for Sinners (Temperance)—Luke 15: 1-32

Jan. 23	The Ninety and Nine	Luke 15: 1-7
Jan. 24	The Forgiving Father	Luke 15: 11-24
Jan. 25	Jesus Teaches Forgiveness	John 8: 2-11
Jan. 26	God's Joy in Redemption	Zephaniah 3: 14-20
Jan. 27	The Blessedness of Pardon	Psalms 32: 1-7
Jan. 28	The Merciful Father	Psalms 103: 8-14
Jan. 29	Testimony of Divine Grace	Psalms 66: 16-20
Jan. 30	Jesus Teaches Gratitude	Luke 17: 1-19
Jan. 31	Come With Thanksgiving	Luke 17: 11-19

Awareness—a Prayer

God—Let me be aware,
Let me not stumble blindly down the ways,
Just getting somehow safely through the days,
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight,
Please keep me eager just to do my share,
God—let me be aware.

God—let me be aware.
Stab my soul fiercely with others' pain,
Let me walk seeing horror and stain.
Let my hands, groping, find other hands.
Give me courage, wounded, to fight.
Give me the heart that divines, understands.
Flood me with knowledge, drench me in light.
Please, keep me eager just to do my share.
God—let me be aware.

—Miriam Teichner

THE UNITED CHURCH
OBSERVER

JANUARY 15, 1956

5

blished under authority of The General Council by The United Church Publishing House, 299 Queen St W., Toronto

Book Steward: C. H. Dickinson

Editor:
A. C. Forrest
Assistant to Editor:
E. L. Homewood
News Editor:
Marjorie Macdonald
Editorial Assistant:
Mary C. Daly
Circulation and Advertising Manager:
Wm. J. Bradshaw

Issued Twice Each Month—the First and Fifteenth

Subscription rate, $2.00 a year, payable in advance, to any address in the world.

ıthorized as second class mail, Post Office Dept., Ottawa.

d Series, Vol. 126, No. 5 New Series, Vol. 17, No. 22

Circulation this issue—157,400

contents

	Page
tters	4, 5
evotions	6
bservations	7
litorials	8
It a Great Church?	9
ok What Wells is Doing to the Churches	10, 11, 12, 28
ontreal—Bright Spot	13, 14
rike Town—Canada	15, 28, 29, 30
port and Opinion	16, 17
mily Page	18, 28
ople	19
hat the United Church Teaches	20
ew Hospital for Old	21
ok Reviews	22, 23
ligious News in Brief	23
urches	24, 25
uestion Box	26
ews	27

Study in black and white

IN THE NEXT ISSUE

The Bracken Report
By J. R. Mutchmor

Race Discrimination
By E. L. Homewood

Observations

THE other day Tony Ribeiro, a Portuguese minister now working as a missionary for the United Church in Angola, came in with Dr. Gallagher of the Overseas Board. We couldn't help wondering how he happened to become a United Church missionary in Africa, so he told us there were three reasons he went to Africa, and two for going under The United Church of Canada.

It seems that for a number of years his Lisbon manse was one of the stopping places for Canadian missionaries on their way through to Africa. He got to know and like them. That was reason number one.

Then in 1948 Tony, as he likes to be called, paid a visit to Africa as a visiting ambassador from his own church. There he noted how well the United Church worked with the other missions. "There was a co-operative spirit, and it appealed to me. It must have been an expression of the same mood which helped bring about church union in Canada." Reason number two!

When he got back from Africa, his wife was really worried about his enthusiasm. To her, Africa was the land of the deported, and she was worried he might want to go there. But he said she didn't need to worry, he just couldn't leave his work in Portugal.

For some years though, he kept remembering what he saw. Three things stood out. The difference in the faces of the African Christians, from those of the unconverted! The difference in their voices! The differences in their village homes!

The faces of the pagans were so sharp and harsh; those of the Christians were soft and happy. "The Gospel seemed to have ironed out the lines," he says. "The villages were so different, too. One day I went into a Christian village and the place was deserted. It was Saturday and I discovered that the women had all gone to one part of the river and the men and boys to another, for a good bath. Trees had been planted; not just banana stocks but orange, lemon, and even apple trees. Life was so different.

"And then there was such a difference, too, in the way the Christians sang. My choir at home was one of the best in Portugal, but it couldn't touch those Angolans. Singing was always part of the expression of their old communal ways. The natives chirped like sparrows. But when they became Christian they sang like nightingales."

So after a few years of getting letters from his friends in Angola, and many years of hearing first-hand reports from United Church friends, both he and his wife began to think it was a call they were hearing from Africa. He's now in Canada telling United Church congregations about it.

* * * *

● A CONFERENCE PRESIDENT asked us recently if it were true that OBSERVER subscriptions were being cancelled at wholesale rates. He had heard a brother saying so at a Presbytery meeting and wanted to know the facts. The fact is that circulation for this issue is the highest in the history of the Church paper. Not much larger mind you, but the largest.

* * * *

● SOME SIDELIGHTS on the Russian visit have been coming to our attention. On their last Sunday before taking off for Moscow the visitors attended a service in Erskine and American Church, Montreal, and watched the little children present their white gifts. Deaconess Miss M. S. Thomson assisted Dr. Gerald Cragg in the service, and Archbishop Boris expressed pleasure at seeing a young woman devoting her life to the church.

In the Metropolitan Church, Toronto, where an official reception was held, the bearded priests were taken into a meeting of girl Explorers. We are told that the little girls hadn't been too subdued in the early part of the meeting, but they grew very quiet when they saw the two gowned dignitaries looking more like "Wise men from the East" than the Bible pictures. While they were chatting with the leaders through the interpreter, two little girls nudged up closer and were detected stroking the long brown wavy hair of His Grace, to see whether it was real or from Malabar's. His Grace paid no attention.

* * * *

● CHRISTMAS CARDS were never so appreciated as this year. Sometimes those who work in an editor's office wonder after they read the morning mail if they have any friends left. Then comes Christmas and all the pleasant greetings. So from THE OBSERVER staff to all the kind and thoughtful people who may not have their cards acknowledged, a big thank you.

Neither Too Young Nor Too Old

ONE of the most encouraging things about recent trends in pastoral relations activities is the change in attitude to maturity and experience, on the part of congregations and their committees seeking new ministers. There was a time not ten years ago, when ministers having reached the age of forty wondered sadly if they would ever again be considered for a call. Some of the same men are finding now that they may still be a little too young.

Last year Church after Church, whose minister had retired or had been called away, went out searching for a "mature man." Some committees were actually instructed not to consider anyone under forty. "I think if we decide to call a young man, it will be the Rev. .....," one Chairman of a Pastoral Relations Committee told us. Later they called the young lad. He is forty-five. And that Church considered men up to 65 years of age.

What may have created that situation ten years ago when the accent was on youth, was the desperate attempts of Church Sessions and people to hold their young people. They saw the teen-agers slipping away, and were still suffering from the wartime wave of juvenile delinquency. Many of the younger ministers were doing great work in recapturing the interest and enthusiasm of the young members on the congregational fringe.

There was still a bit of carry-over of habit and sentiment from pre-union days when pastoral charges in the Methodist Church had a change of ministers every third or fourth year. Many still felt that reasonably frequent changes in the pastoral relationship was a good thing; there seemed better chance of getting a change when the minister was a young man.

But it has become very apparent during recent years that the increasing load of the pastorate, intellectually, spiritually, and administratively, may be carried more easily by a mature or even older man. A young man loaded heavily may grow with his job. Or he may undermine his later ministry by having to labour too hard, too early with the organization of a large Church, before he has mastered administrative techniques and laid the foundations of scholarship and experience he needs.

What does seem healthy is that the typical congregation now, when seeking to secure a new minister, bases its decisions on a man's training, capacities and gifts for a special job, and not on age.

ELECTIONS AT ANNUAL MEETINGS

ONE of the great problems of the local church is before us again. How do you move well-meaning people who have grown weary in well-doing, but are so fond of their offices they won't step aside to give others a chance? Ministers complain that they can't get the help they need; sentimental people often encourage their members to hang on to the little honours, as rewards for work well done years before, and for ideas which once had value. When that eager soul stands up and moves that all the elders and all the stewards, and all the others be put back in office because they did a good job last year, the other members should throw a left-over pie at him. There are many good people on the fringes of every congregation who are anxious to serve, if only given the chance.

RAISE MINISTERS' SALARIES

AT the last General Council it was agreed that the minimum salary for an ordained and married minister should for 1955 be $2,800, plus furnished manse or parsonage and a car allowance. It was also agreed that the minimum should be raised to $3,000 as soon as possible. We presume that means 1956, and that all Boards and congregations where the minimum salary is being paid should be on the alert to see that raise is provided. Boards and congregations above the minimum should be alert, too.

EDITORIAL IN BRIEF

THERE are 82,500 babies born every week in the United States and Canada. Most of them are potential Sunday School students. To keep up with the population growth 12,000 new Church School teachers should be added to the mighty army of teachers every week. And it is estimated that 85 per cent. of all new members of the churches come through the Church Schools. Teaching a class in a Sunday School is one of the greatest opportunities of lay evangelism any Christian can ever find.

* * * *

IN sophisticated circles it is becoming fashionable to make caustic comment about suburban religion. There may be much that is superficial about life in the mushrooming suburbs. But also there is much that is very good in the life of the young people who sacrifice greatly to build their homes away from the great cities, that they may give a little country air to their children. In today's suburbs, too, they are thronging back to the churches, giving us one of the greatest opportunities of all time for evangelism—the winning of lives for Jesus Christ and His Church.

"AS OTHERS SEE US . . ."

"ONE must remember that Toronto is quite a stronghold of the Anglican Church as well as The United Church of Canada. The Anglican Church would stress ceremony more than it does evangelism, especially the Graham type. The United Church of Canada is not given to evangelism as was the Methodist Church, one of the groups which figured in the merger of 1925 involving also the Presbyterian and Congregational Churches."

Excerpt: "The United Brethren."

OBSERVER

JANUARY 15, 1956

n Editorial Worry

IS IT A GREAT CHURCH?

WE THINK there are two things the United Church should stop talking about. One, that it is the largest in anada; two, that it is (with intonations) great church.

The United Church of Canada could, and ıould be, a great crusading church. It n't quite. It could settle back on its es and become a comfortable care-taker ıstitution. It may.

Actually it is just as great as the people ı its 6,222 preaching places. In the next vo weeks in annual congregational meetıgs, most of those people will have an ɔportunity to see how strong they are.

The meetings are going to be poorly ttended, but the reports will be good. here will be additions to the membership ɔlls, more by transfer than by profession f faith, and more by children from good ɔmes who were baptized and nurtured in ıe faith than through converts.

There will be a great deal of comlacency; and the ministers, elders and eople who are really concerned for the ıousands outside the church, will be in anger of having their voices smothered by ıe self-satisfied. Visions may be lost in reams, and concern for the future may e swallowed up in congratulations for past fforts.

Even to be a good care-taker institution ıe United Church should double its conituency in the next twenty-five years. It estimated that by 1975 Canada's populaon will reach 25 million. While its inner rowth may be questioned, such numbers f the indifferent have become United hurch adherents for census purposes, that modest view of the future sees accelerting responsibilities and opportunities.

If we take ourselves seriously as a church iven many talents by God, and inheriting reat traditions from our fathers, we must nd ourselves worried as we face our conregations for another year.

Here are some things to worry about:

The United Church Sunday Schools have een growing lately. But they have not kept p to the population growth. We hate to dmit it, but we have fewer Church Schools ıan we had in 1940, and fewer scholars ıan we had in the depression.

We hear about the crowded churches in some of our cities. Recently we were impressed to learn that in a small city several churches had to start two morning services. But when we looked into it we discovered that the population of the city had increased by 50 per cent. and no new churches had been organized, and while there are now two morning services there are few worthwhile evening services; while the nursery departments of the Church School have tripled, the adult and senior departments have faded away.

Finances Up

We hear great reports about finances and we have been impressed. Then we learn from the National Council of Churches of Christ in America that we stand 50th out of 55 churches on this continent in our over-all givings. There is only one other major denomination lower down the list than The United Church of Canada. It's the Anglican Church in Canada. We are always hearing that we have so much in common that we should unite. That's one thing we have in common—a very poor record in Christian stewardship.

We speak a great deal about missions, and at Church Union every uniting church spoke of its zeal for Christ and His Kingdom, and its commission to make disciples of all nations.

Yet the years have passed and we have organized only one new overseas mission, and we have been closed out of our great China fields. We know that there are changing ideas about how to do our overseas work. But we haven't too much zeal . . . certainly not what our forefathers had. And in the congregations we hear church members excuse themselves from contributing to the M. and M. because they don't believe in sending all that money abroad. Last year we spent $1.00 per member for all our overseas mission work. The Baptists of Ontario, Quebec, and the West gave four times that much. The missionary enterprise of the Canadian churches was the greatest contribution Canada made abroad in the 19th century. It isn't so in the 20th.

The United Church is now involved in a great National Evangelistic Mission. We don't know how great it is going to be. We suspect that many congregations and some presbyteries look at it as just another headquarters promotion, and are doing little about it. It's to be "a mission to the nation" next fall if the members are ready, and prepared. We are now in the period of preparation, leading up to a service of reconsecration at Easter . . . or are we?

We noted that before Billy Graham came to Toronto hundreds of neighbourhood groups met for prayer regularly for a year. We may be all wrong, but we suspect that there won't be many congregational meetings this month where the prayer groups will be reporting.

One of our great opportunities is church extension. But extension has got only half-hearted support in much of Canada. And churches with swollen membership, and balanced budgets, will actually work to prevent new congregations being started for fear they will lose some members and support.

Billy Graham told us recently that the Southern Baptist Church has at this moment 10,000 young men studying for the ministry. He says they are the pick of the crop of this generation and that they are being well-trained. California has started 1,000 new churches, and half of them are now self-supporting. A western city with a population of about one million has opened 100 new ones. There will still be extra ministers. And the southern Baptists give generously to the work of the Lord.

They will move up into Canada to do our work for us. Down deep in our hearts we can't be concerned who preaches the Word and what Church is used in the conversion of men. If the Baptists will do it, God will bless them. But humbly we believe that The United Church of Canada was called to do this job, and given the talents with which to do it.

But it cannot be done without more generous support from the congregations, in men, money, and personal devotion. Somehow the devotion and the sacrifice of the few is not being matched by that of the many. With its unprecedented wealth and opportunity, the Church is falling short of her high calling, in January 1956. ●

LOOK WHAT WELLS IS DOING TO THE CHURCHES!

By A. C. FORREST

WHEN the Archbishop of Canterbury touched down for a brief stop-over at Gander, Newfoundland, on his way back to the British Isles from Canada last year, he expressed astonishment at the extraordinary activity of the town churches. Simultaneous financial campaigns were going on in Roman Catholic, Anglican and United Churches, and the place was popping with ecclesiastical excitement.

His Grace was so intrigued that he spent part of his short stay enquiring about the church plans, and the Wells Organization of Canada whose representatives were providing the leadership and know-how. It is reported that he insisted as soon as he got back to London, on being told of the outcome of the Gander financial drives. And he was promptly informed by the publicity-conscious Bay Street office of Wells, that all had passed their goals.

The 254 Roman Catholic families had raised $107,000. The Anglicans with 265 families promised their building committee $102,687, and the smaller United Church with 177 families pledged a little over $80,000. Colonel Lewis G. Wells, head of the parent organization in Chicago, hurried up a trip to England, and it looks as though Wells will be following up their recent moves into Australia and Puerto Rico with a London office. Wells, who is spending February in England, hopes that in ten years there will be more canvasses in the British Isles than now in America.

Six thousand churches a year call Wells in for advice about their financial frustrations, or their budget or building plans. Three churches a day somewhere on this continent wind up successful canvasses. In Canada they have had 500 canvasses—200 of them in United Churches.

In 1947 they had seven church canvasses, and Wells, fresh out of the American Air Force where he served on General Arnold's staff, took on hospitals, universities, and just about everything. By 1955 the organization was handling two thousand church canvasses a year and Wells won't tackle anything but the church.

No More Hospitals

If you go to a place like Orangeville, Ontario, and ask the man in the street what he thinks of Wells, and he is apt to hold his nose, and ask you if you mean that blankety-blank high-pressure outfit who came into town to raise money for the hospital a few years back, and made an awful flop.

But if you go to Barrie, they may pull out an old copy or two of *The Examiner* when they featured the Wells campaigns on their front pages three days a week. Two United Churches and one Anglican were all at it at the same time, and the town was agog for weeks. Collier Street United wound up with $124,000. Central United came along with $114,000, and the Anglicans took their time, and played it close to the chest until the others were through, and then announced their $135,000 total.

Ask Wells about the Orangeville fiasco, and they will tell you that they learned how to be specialists the hard way. No more hospitals for them! In the early years of professional fund-raising in Canada, the Canadians were pretty reluctant to hire commercial outfits for their churches, and so Wells took on a few other institutions, with varying results.

According to some, Wells is the biggest and best thing which has happened to the churches in a century. According to others, Wells has assaulted the last bastion of defense against high-pressure and high-priced "hucksterism."

One prosperous suburbanite, whose children and wife looked after the religion for the family, heard of the excited going-on and plans for a new church in the community so he stealthily avoided showing any interest. One Sunday afternoon he was in his jeans fooling around in the garden behind his two-car garaged bungalow, when the gun went off for the campaign over at the public school where the church had temporary headquarters.

He watched suspiciously, when a new car glided up to the front. The young canvasser cast a shrewd eye over the cut-stone facing, the expensive shrubs, and the tall T.V. aerial, and before ringing the bell walked over and peeked in the garage window to see if there really were two cars there. The suburbanite remembered that both the "88" and the Austin were in, so mentally hiked the contribution, he knew he must make, by another hundred. When

Phil Fielding points out where he grew his bright red beard while conducting a Wells Canvass in Anchorage, Alaska

Observer Photo

Our Cover Picture

Wells Organizations' vast operation in Canada is indicated by the map behind Col. Lewis G. Wells. The hundreds of coloured pins designate congregations which have called on Wells services.

discovered a few minutes later by infer-
ce and deduction that his canvasser had
en hand-picked to deal with him, and had
intention of asking for his pledge then,
t just wanted him to come over to Joe
mebody's house Tuesday evening, he
ew what was probably happening. He
lmits now a bit sheepishly that he ended
being a team-captain, and goes every
cond Sunday to shift chairs for the
ginners' department which meets at the
me time their parents go to worship
rvice. Knowing what they were doing to
m, he rather liked it. In that community
hen at first they didn't think they could
ver build a basement, they now have a
eautifull new church, a minister, a deacon-
s, and two morning services. They are
lanning to have Wells back for a budget
nvass and our friend now goes to church
ith his family. No one went broke.

Billy Graham Methods

"What Billy Graham has been doing for
e spiritual life of the churches of
merica, Wells is doing for the finances,"
e enthusiastic convert says. "And they
se some of the same principles. Billy
raham speaks of being fastened to the
ock and geared to the times. He preaches
e old-fashioned Gospel but takes advan-
ge of every modern technique and method
vailable to make his Gospel heard."

his model of St. Paul's United Church, Scarbor-
gh, Ont., became a reality through Wells-raised
money.

"Wells emphasizes the old-fashioned
ed of the Christian to give. And he has
placed the old-fashioned and material-
tic and often inefficient building fund
peal, or annual so-called every-member
sitation, with a stream-lined up-to-date
nvass headed by a thoroughly trained
presentative armed with the knowledge
ined from thousands of other cam-
igns." The vast majority who use Wells
em enthusiastic. Others, most of whom
ve never been through a Wells conducted
rive, say it is too high-pressured and
mmercial.

It is well-known that Wells works hard
get the minister thoroughly enthused.
He's our most important man by far,"
mes Johnston, the national director for
anada, will point out. And he will take
u across the rose broadloom of their

Wells raised funds for St. Andrew's Church in Haney, B.C., shown here in architect's sketch.

Toronto office to a chart on the wall, which shows the relationship of success in campaigns to the way the minister contributed. It's one of many charts and graphs.

To put it simply, when the minister gives more than they ask for, the campaign goes over the top, and when he falls below so does the campaign—usually. But some ministers get carried away, and one Board sensing that their young pastor had contributed so much to the church building fund he couldn't live on what he had left, had to bail him out recently by a substantial increase in the stipend.

"If anyone thinks the ministers don't carry a lot of weight in their congregations, they should study our charts. He is the key man in almost every case. Sometimes we have to hold them down," Johnston says. But occasionally Wells will find a congregation where the Boards want to go ahead but the minister holds back. "Then we have to find someone to take his place." In such a case he has to be a man of very high standing and character in the Church. It doesn't matter whether he is rich or poor, a president of a company or a man who carries his dinner-pail. But he must give a sacrificial gift, and he must be a man recognized for his sincerity.

Tore Up $5,000 Cheque

Jim Johnston admits that sometimes their Directors have to turn down contributions or tear up a cheque. "With my feet crossed beneath the desk and mentally saying a quick prayer, I tore up a cheque for $5,000 once," he says. "I knew the giver might get mad and give us nothing. But I knew, too, that his was just a token gift, and that if I accepted it, it might jeopardize the whole campaign. Later he came to me, and thanked me for helping him see the light and gave me a cheque for $18,000." A $50.00 sacrificial gift would have been accepted, but one campaign was ruined by accepting a $5,000 token gift.

Wells men admit that people who don't understand their methods may think they are high pressure. When they go into a congregation they don't like to work for objectives, but they say that they have to, the attitude of people being what it is. What they like to emphasize are the spiritual and moral reasons for giving.

"For instance, there is no point in a Seventh Day Adventist Church asking for our help. They are tithers and sacrificial givers already, and we can't teach them a thing," Johnston says. What they like to do is to go into the large denominations where there are a great many rather indifferent members and adherents. The average churchgoer contributes only 64 cents a week, and Wells says this isn't any more than paying club fees to carry on the actual costs of the work of the local church.

Wells likes to divide the typical congregation into three parts. There is the core or inner group of members and officials who go regularly, sit on boards and committees, and work reasonably hard. Then there is the secondary group of members who come fairly regularly, give some sort of regular support, but don't take too much interest. Then there is the periphery or fringe group, who may be adherents or rather indifferent members.

The Fringe Group

This fringe group has often a very high potential, and if they are won to the financial support of the church, they become more interested and often become regular attenders. Scores of letters and reports in the Wells office, plus the charts on the wall, indicate up to 100 per cent. increase in attendance after they have organized a campaign. Wells is convinced that every church has numerous potential leaders just waiting to be asked to help. Their canvasses get them working.

When a Wells man plans a campaign he hunts out what he calls pace-making pledges, and this is where the high-pressure charges are made. The minister is always number one man, and although normally his contribution cannot be large it must be sacrificial and exemplary. Wells will admit that if the campaign objective is for $100,000 in a medium sized church, the minister will be expected to make a $1,000 pledge over three years.

In one Anglican Church, which is large and considered well-to-do, and where the minister's salary is probably above the average, the minister recently signed up for $15 per week for the offering plate. The canvass went well over the published goal.

If the persons designated for pace-setting pledges do not come up to the

(*Over*)

standard, the committee will pass by and hunt for someone else.

The more contributions which can be announced, the better start the workers and contributors will get from the loyalty dinner. If there is ever pressure it is on people who aren't hurt by giving.

In one canvass in a western city a layman rather timidly approached a wealthy prospect. "What do you think I ought to give?" he was asked. Rather hesitatingly

The congregation at Riverview Heights, N.B., called in Wells to help them build this new church.

he said that the boys were wondering if he would consider $100.00 a week pledge to the church. (This was for all purposes, local support, missions, benevolences). He took the card and signed it, and made the comment, "One hundred, two hundred, three. I still don't go without my porridge." They say they haven't seen anyone suffer yet for giving to the church. On the other hand, many young couples are forced to do a little thinking about how they spend their money, and they are shocked when they realize how much goes for luxuries and how little for the church.

Loyalty Dinners

The Loyalty Dinner is standard procedure for Wells. But they depart from custom. A Saskatoon church may be urged to go to the Bessborough, a North Toronto congregation to the Granite Club. They don't want women working in the kitchen or tiring themselves out with preparations. They want them dressed up, beside their husbands, in good spirits, ready to be enthused with the big job ahead.

The dinner is free for all, and the price of the meal is a signed pledge card at the end, they hope. Often the campaign will be well past the half-way mark before the dinner is over, and from then on in the workers find it fairly easy going to raise the rest of the money.

Johnston says there is often criticism of their system by the outsiders, or by the people who won't go to the dinner. But the people who go and give, find nothing offensive about announcing the size of contributions.

No Women Canvassers

One of the Wells rules is to have no women canvassers. Johnston admits he has departed from this on some exceptional occasions, but he always regrets it, and he is determined never again to do so. He says one of the reasons is that women will accept cash donations or token gifts, when they should insist on a pledge as well. Many churches, not using Wells methods, claim that women are very effective, and at least one other professional money-raising firm claims they are among their best.

A great many people will say when they hear that a Wells campaign has gone over the top, "Yes, sure, but remember those are just pledges. We'll wait and see how much money actually comes in." The answer to this seems to be that the banks will loan money on a stack of Wells secured pledges, so they can proceed with the building, while the money is being gathered. There are cases on record where the local manager turned a church down, but when Head Office learned it was a Wells campaign the loan was approved.

A church board has to estimate that about five per cent. of the pledges will not be paid, and it is customary to cancel pledges when a death, severe illness, or unemployment occurs. With the experiences of thousands of churches to be studied, they know that the gifts of the few who have to drop out, will be more than made up by the newcomers who arrive between the campaign and the corner-stone laying.

Big Churches and Small

When you take a look over the 500 Canadian churches where campaigns have been held, you will see that they vary from more than half a million raised by the thousand more Anglican families of St. Paul's Anglican, Toronto, to the $5,157 in the double-the-budget effort of the 104 families of tiny Lakeburn United, N.B.

Ninety-four per cent. of the Canadian canvasses reach or pass their objective. St. Chad's Anglican, Toronto, had an objective of $110,000 and raised $110,103. St. Andrew's Presbyterian, Windsor, exceeded their $100,000 goal by a little over $3,000. Knox Presbyterian, Goderich, turned out to be what Wells considers a "sleeper." They asked for $34,000, went to work and collected $80,000. Trinity United, Peterborough, had a rough time. The director had to be replaced in the middle of the effort, and they wound up with $74,000 instead of the hoped-for $130,000. Later they had another disappointment or two in Peterborough, and since then they have been successful. They even feel that their first failure turned out to be a big talking matter in the city and served as good advertisement.

There are several professional fund-raising organizations available to the churches, but since Wells has become a specialist and refused to touch anything else, the organization has grown. They work out of 36 regional offices, including Halifax, Toronto, Winnipeg, Montreal, Vancouver and London. One of their offices looks something like an RCAF operational room, with jangling phones, and elaborate charts on the wall showing the precise place where a given campaign is at, and where it ought to be, for every canvass director in the country.

Among the churches they are no respecters of denomination. They will and do take on almost all of the Protestant churches, Roman Catholic, Greek Orthodox, and Jewish Synagogue. More recently they were called in by a Buddhist Temple. The only churches where they feel they have nothing to offer is where one hundred per cent. are conscientiously supporting the church already. There aren't many churches which can boast this, Wells feels.

In Canada their greatest success has been with the Anglican churches in the Toronto Diocese, but they are rapidly spreading their successes from Vancouver Island to Newfoundland. Thirty-one have raised about three million dollars under the leadership of Wells directors. Much of this has been for extension fund work, and the results are showing in new suburban churches sprouting portables, where the ranch houses mushroom curving row on curving row.

An Anglican Bishop Says:

The use of the Wells Organization was authorized in the Diocese of Toronto after investigation by a special committee. Since then approximately sixty parishes have carried out successful campaigns with the aid of this organization. Financial objectives for parochial campaigns have been set and realized which otherwise would never have been dreamed of. A revolution in the idea of Stewardship has taken place in many parishes, accompanied by a new experience of fellowship and a sense of loyalty to the Church. Without the use of the Wells Organization the financial objectives essential to Church Extension could not have been reached.

F. H. WILKINSON,
Bishop of Toronto.

Anglican leaders are pretty enthusiastic. Presbyterians on the whole are rather cautious, although when a Presbyterian divine lashed out at the commercial money-raisers in an Assembly last year, Wells received more queries from Presbyterians in the days which followed than at any previous time.

United Churches have been using them a great deal, but some officials at Headquarters of the denomination are reserved in their praises. Wells has offered to take and train denominational leaders in their

(*Continued on page* 28)

MONTREAL—A BRIGHT SPOT

With church extension the number one opportunity, Greater Montreal is organized and doing a job

THE biggest news on the Church Extension front is that the real estate developers, especially Jewish and Roman Catholic realtors in Montreal, are anxious to have United Churches purchase building lots in their sub-divisions.

"Some of them tell me," the Rev. Robert De Witt Scott, Secretary of the Montreal Presbytery, says, "that even two or three years ago prospective home owners would want to know where the school, the bus line, and the shopping district were. Now they ask where the Protestant Church is going to be." Very often it is the United Church they want to know about.

Greater Montreal is one of the areas in Canada which has done a pretty good job helping new churches get started. Several other areas in Canada have provided good leadership. Some cities have been letting the building boom go by without doing anything significant to help the new home owners get property and leadership for a church.

Probably the chief reason Montreal has been successful is that it has had an energetic executive in Dr. Scott, and an Incorporated Finance and Extension Board in the Presbytery. The Board has the funds and the authority to buy, sell, and hold property, grant, loan and borrow money. Since its organization in 1927 the Board has helped 59 congregations; it has established 21 new pieces of United Church work in the past five years. It has granted a sum as low as $100 to one church and made loans and grants totalling $59,128 to another. Most of its funds are loaned and kept rotating. Some of the strongest churches in Montréal and most generous contributors to the Board were once helped by it. Three of Montreal's strongest congregations have made very large and sacrificial gifts to it.

Dr. Scott is a sort of Bob-of-all-missions for the United Church in metropolitan Montreal, and has his office in St. James Church. The fact that the Board has a paid executive on its staff means that like Toronto's Home Mission Council and unlike many other areas, it gets action when most needed

Even then, Montreal has made its mistakes. Dr. Scott tells of one situation where they are now asked $13,000 for a church site, which two years ago might have been purchased for $5,000. One of the things he works hardest at, is getting in as close to the ground floor as possible when a new area opens up, to purchase the necessary property when it becomes available. The new attitude of the realtors is proving very helpful. But even with that sort of co-operation the Board needs to have money available when the time to purchase is ripe.

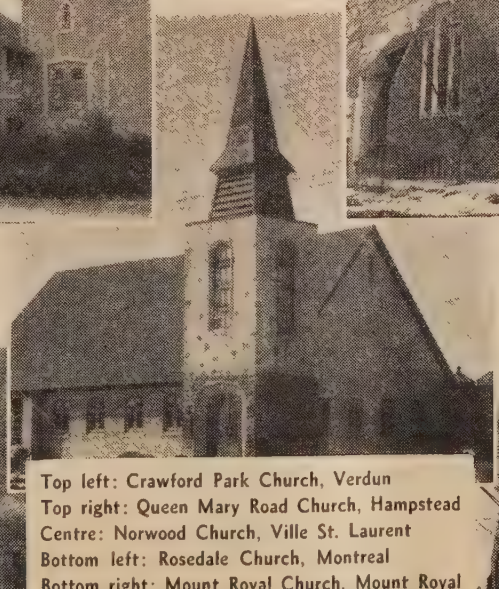
More Money Needed

Although the Board has handled over $800,000 in the past twenty-eight years and raised half a million dollars through the Montreal Churches five years ago, it now has to get more money for the unprecedented growth. The campaign is planned for February, and $500,000 will again be sought. Two-thirds of it is urgently needed immediately, for work that has got to be organized.

Who provides the leadership for the new work when the land is bought? Superannuated ministers, students and lay people help. Dr. Scott has organized and given the initial leadership for five of the churches himself. Of the 21 communities where work has been initiated since the last campaign, 11 have become established congregations, five fully self-supporting. Four are doomed to remain small for they are little communities of Protestants surrounded by French-speaking Roman Catholics. One of the difficulties of extension work in Montreal is that there are so many little pockets of Protestants in communities too small ever to become strong congregations, yet too large to neglect. St. James Church, Montreal, is endeavouring to provide a ministry for such communities in the East end by urging them to come down town to church.

One of the major difficulties confronting the United Church in Montreal is this large proportion of French and Catholic people. Even in the predominantly English-speaking areas of the city and its suburbs, the English and French are tending to be more and more mixed up in the new communities. While this has obvious social and cultural advantages it does make for practical difficulties in church work. Montreal's new communities like suburban developments everywhere are comprised chiefly of young

(*Over*)



Top left: Crawford Park Church, Verdun
Top right: Queen Mary Road Church, Hampstead
Centre: Norwood Church, Ville St. Laurent
Bottom left: Rosedale Church, Montreal
Bottom right: Mount Royal Church, Mount Royal

parents with small and large families in heavily mortgaged homes.

The Montreal Board received three significant contributions shortly after Union. Dominion and Douglas Churches united to form a very strong congregation. The new congregation gave a contribution of $75,000 to the Board. When Erskine and American Churches were organized into one congregation they also contributed $75,000. And some years later Emmanuel and Westmount Park joined forces, and donated $100,000 for extension work. There are other cities where old congregations might profitably join forces and release substantial funds to multiply the work where most needed in the suburbs.

The Extension Board has a small but efficient survey committee which keeps alert for new developments and needs. It is well-known that families in new communities are usually so intent on moving in and fixing up their homes at first, that they don't get organized into efficient congregations without some help. Given a little leadership, the promise of some help by way of a loan, and a lot on which a church may eventually be built, new communities will then go ahead with the organization of their own church. Actually many of the young couples will become much better church people than ever before. Dr. M. C. Macdonald, Secretary of the Board of Home Missions, with national responsibility for church extension, says that new churches in new communities are proving to be very effective evangelizing agencies. That's an understatement.

One of the saddest features of such extension is that congregations left to their own devices (and sometimes when strongly advised against it) commit tragic errors in their planning. The Montreal Board will not loan money or make a grant to any church unless it secures an architect and submits adequate plans.

Interior of Summerlea Church, Lachine, Que.

The architectural committee of the Board has two professional architects, two engineers, two business men, and two ministers. One of the men is a building consultant who scans the plans before they are approved.

The Parking Problem

Montreal, unlike many modern municipalities, does not yet insist on off-street parking for its churches. The trend seems to be in other areas that one parking space should be provided for every six seatings. A church with seating accommodation for 600 must supply off-street parking for 100 cars. It is advisable in many of the new areas in Canada to purchase at least two acres; Montreal is still getting by with the purchase of as little as one acre. In years to come this will prove to have been an error. On the whole the new Montreal churches while not departing too much from conventional design are interesting and varied, and maintain that unique something called "churchiness."

The significant feature of extension as seen in Montreal is that the new churches would not have been established without an active local council with powers made available through incorporation, and the loyal and generous support of the older churches. The Headquarters of the Church just does not have the funds or the men for supervision to keep up with the sort of mushrooming development apparent in our many cities. It is basically a responsibility for the Presbytery. But wise Presbyteries are finding that they need to set up a Board or Council or the work doesn't get done. Even in some cases where they have taken these steps, the work isn't getting done.

Five years ago it was estimated that half a million dollars would be needed in Montreal; this now proves to be an underestimate. It is possible that the present ambition will be an underestimate. In the meantime the Board receives bequests, subscriptions and donations and promptly invests such money in new branches of the Church. ●

THE PROPOSED NEW BUILDING

WHEN the General Council meets in Windsor, next September, it will be asked to decide whether it wishes to have a new headquarters building or not. At its last meeting the Executive requested THE OBSERVER to publish the following digest of the report of the committee which had been appointed by the Executive to study present and future needs for its headquarters staff.

The need for additional space has been felt for some time as the church has expanded. Many departments have been crowded, and several have been forced to find space in other buildings. The Board of Men, the Woman's Association, the Deaconess Order are across the street in rented quarters. Approximately $10,000 a year is spent by one department for rented space outside Wesley Buildings.

The problems created by expansion have been under study since 1953. The committee came to certain conclusions about the present building: that it is not flexible enough for expanding office requirements; that there should be more Board room, committee room, and other space. Reference books which should be accessible are kept elsewhere. There is not space for a literature distribution centre to co-ordinate the sending out of literature from many departments. In some offices staff crowding has reduced efficiency.

The committee felt there were several alternatives: leasing more space; adding extra storeys to the present building; erecting a new building on Board of Publication property adjoining 299 Queen Street West —or a new building at a new location.

The committee eventually recommended purchase of a new site and erection of a new building. The Executive accepted its recommendation and authorized the securing of a new site at St. Clair Avenue East and Avoca. This property was purchased, and it is now proposed, subject to General Council approval, to erect a new building on this site (at an estimated total cost of $900,000). The money will be taken from United Church reserves and repaid out of rents over a twenty-year period. It is presumed that the Board of Publication will be able to use or rent the space vacated by the other church offices.

The following reasons were presented to the Executive for choice of the new site:

1. The new building must be accessible. Such a building should therefore be as close to a subway station as is possible, and also easy of access from the main highways coming to the city, which in the future will be Highways 400 and 401.

2. The site at Queen and John Streets is now in the middle of a manufacturing area where the air is considerably polluted with smoke and gases and where dirt is inevitable. It is, moreover, no longer most convenient of access since it is considerably removed from the main arteries of traffic. Because University Avenue is being developed as a "show" street, it is inevitable that for two blocks on either side there must be "feeder" streets, providing services for the large office buildings on the main thoroughfare.

3. Ideal working conditions can be obtained on a site on the subway line near north Yonge Street.

4. The cost of obtaining land in this area will be considerably less than the necessary amount of additional land on Queen Street, and the cost of building may also be less because it will be easier to handle building materials.

The study and planning committee was discharged, and a building committee was appointed to prepare preliminary and tentative plans to be presented to the General Council for approval. ●

STRIKE TOWN—CANADA

Workers line up for food and fuel vouchers . . . church and family life goes on . . . while two giants argue and wait out strike

By E. L. HOMEWOOD

AN assembly line worker, out on strike, walked up the church aisle, offering plate in hand. Up the other aisle walked a company executive.

That's the way things are in Oshawa, Ont., where almost 10,000 General Motors of Canada workers are temporarily unemployed because of a strike. Differences are buried when striker and company executive meet on a common plane—the church.

The General Motors strike, which has cost some 17,000 workers between $1,000 and $1,500 each in wages, appeared no nearer settlement when I visited Oshawa just before Christmas, than it was on September 18th when the United Auto Workers' Union struck five G.M. centres in Ontario. Some strikers pessimistically predicted that they wouldn't be back to work before February or March. Most people in the city of more than 46,000 persons expected 1956 to be well on its way before the strike was settled.

Just what is keeping union and company apart is difficult to determine. Union officials told me 21 major issues were unresolved and the company had not budged from the "package" offer it made to the union prior to the strike.

This package provided approximately 18 cents an hour in wage, pension and welfare improvements, including the revolutionary Guaranteed Annual Wage, which is reported to have been the prime union demand in pre-strike negotiations.

Under the company offer, an employee would average 62 per cent. of his take-home pay while laid off for any period up to 26 weeks a year.

The biggest stumbling block to settlement of the strike appeared to be a union demand for a plant-wide seniority policy, which management terms impracticable.

Bill McKay, news editor of Radio Station CKLB in Oshawa, has publicly criticized the union for extending the strike. "As long ago as a year the union announced that its main objective for 1955 was the Guaranteed Annual Wage," he says. "The company has made a very generous offer in this regard, but the union won't accept it. The strike has become a political feud between rival factions in the U.A.W."

Critics compare the situation to the 110-day Ford strike of the previous year. At the end of that strike it was reliably estimated that it would take the average worker 12 to 13 years to recoup his losses. A 55-year-old worker, with only 10 years before retirement, would never regain his pre-strike financial status.

The Oshawa strikers are loyal to their union. Several told me they would like to get back to work, a few dared to say they should go back. Most agreed that they were caught in a big machine and couldn't do much about it. But I heard no grumbling and found no hostile feeling toward the union or its leaders.

U.A.W. Hall was packed from early morning until late at night in the week preceding Christmas. Strikers lined up for their food and fuel vouchers, Christmas spending money, Christmas trees and children's toys. Of the 9,300 workers out on strike, 6,300 were on picket duty and 5,400 were drawing assistance. Married men received weekly food vouchers valued at $12 plus $3 for each child, and single men got $8 vouchers. Their Christmas bonus was $20 in cash, one used toy and one new toy for each child under 12, nuts, candy and soft drinks.

Oshawa's business places were as crowded as those of any other town prior to Christmas. There was no indication that a strike had taken a half-million dollars in weekly pay cheques out of circulation.

M. D. Wyman, chairman of the retail section of the Chamber of Commerce, said business was practically on a par with the previous Christmas season. Stores handling luxury items were feeling the pinch of the strike, and one bakery deliveryman reported his Christmas cake sales had dropped 60 per cent. But general retail sales were at an unbelievably high level.

(*Continued on page 28*)

Attitudes vary as strikers queue up to receive used toys for children's Christmas gifts.

Observer Photos

Concern is expressed in strikers' faces lined up for food vouchers.

Mr. R. J. Fraser

Roman Collar

Rev. Sheridan Bole

Mrs. Eleanor McKim

• The Panhandler • Christmas Copy?

The Doorbell Rang

By R. J. FRASER

IT WAS nearing supper time when I entered the city mission.

The Super and others were busy, but I found a volunteer worker seated at the desk. "May I sit down?" I asked. "This may take a little time."

He looked me over, sharply, and then, figuring I was not another "customer," he assented.

"I'm not looking for something on the house," I assured him. "Only for information. Is there a man staying here who might answer this description?" I pictured the build and clothes, and especially the features of the panhandler who had crossed our path, and because of whom I had not slept so well the night before. The man at the desk shook his head. "They come and go—some almost unnoticed. I can't say I've seen the chap you describe."

"Well, here it is," I said. "Though not a pretty tale. Yesterday, Sunday, my wife and I started for church, but by the time we got there I didn't feel like going in. One of those days when you know you are off the beam, and want to keep away from people and work out things in your mind, and church doesn't quite fit into the picture.

"Yesterday was one of that kind of Sundays. We drove on uptown, parked the car, and just walked along Sparks Street. And then it happened. This chap, on the otherwise deserted street, stopped us and asked us for a handout. In my kind of a mood I just brusquely brushed him off, when he immediately whirled away, hurried around the corner and disappeared.

" 'You shouldn't have done that,' said my wife. 'The man may actually be hungry!'

" 'If you were uptown oftener you would see these fellows every day. We're held up on every corner,' I retorted.

" 'But,' she remonstrated, 'did you see his face—the look in his eyes? You don't know what he may be up against. Perhaps *you* were his last hope—making one more try. Maybe he thought that on God's day, at least, no one would turn him down.'

"I thought that the very least I should do was to come here and hand in some money, hoping he might turn up, and that someone could identify him."

The man behind the desk nodded, again. "I see how you feel," he said. "And we're always glad of contributions. But, though I've been lending a hand here, off and on, for a long time, you are the very first I've met who came in for that kind of a reason."

As I See It

By ROMAN COLLAR

A GENTLE, but still peremptory note (iron hand in glove sort of thing!) came to me from an Editor, somewhat less than a thousand years ago, saying in effect, *Where* is that Christmas copy? Don't you know that the deadline for Christmas material is . . .?

I know the answer to the second question, but my harassed, hair-tearing friend knows as much about the first as I do. For, be it known to all, that two weeks before the said deadline I pushed that Christmas *opus* into a certain gaping *Royal* (pardon, Mr. St. Laurent) P.O. box of the *Dominion* (pshaw, Mr. Prime Minister, I hope that the Christmas spirit is still with you!) of Canada. However, I missed that issue. This is the result.

What happened to the copy? Again I say, I don't know. It couldn't be, of course, that an inanimate box could pilfer the material within it in protest at losing its dignified designation, *Royal*. That would be bad, very naughty.

Anyway, what Mr. St. Laurent did in Canada caused quite a flurry, but not quite a war. Gracious and kindly, as I have reason to know, he started something that might lead the breed of the lesser sort to excise, expurgate, or otherwise dispose of all terms, nouns and adjectives, which denote a connection with Britain and the Commonwealth. That would be a mess!

Heigho! there's quite a bit of revision to be done now.

I picked up the other Sunday morning an Anglican Prayer Book, dated 1831, which has come through the wife's side (a momentary, and forgiven, lapse!), in which I read a Prayer for the ROYAL family. Even Presbyterians, whom a certain James was not noted for loving over-much, are asked to do the same. And there is one for the DOMINION of Canada. . . And the situation is still more involved—there is Robert Murray's famed hymn, "Our loved DOMINION bless. . ." Once at least we are invited to pray for the ROYAL House and twice for the DOMINION in the United Church *Common Order*. Doubtless, Orders of other Churches do the same.

Now, now, Mr. Prime Minister, how in all the world are we going to make CANADA scan in the hymn if we substitute it for DOMINION? Nor do I know, Sir, how you came to the conclusion that "the people consider it quite a privilege to be regarded as Canadian rather than as 'Dominion' citizens." We weren't asked. Really, I am proud of being a Canadian, and was happy at belonging to the DOMINION of Canada. The change seems a wee bit ridiculous. *The Globe and Mail* said, "childish!" The left-wingers said, "Hurrah!" The rest said, "Oh!"

But enough! A second "learned" MS might go amissing if I do not end this meandering. End how? It began with an Editorial blast, and moved on into a discussion of the shock that we experienced a few years ago.

Now what? Yes, what? I've got it! "Much ado about nothing?" No! Yet Shakespeare has the answer—it is above:

> ". . . he who filches from me my good name
> Robs me of that which not enriches him,
> And makes me poor indeed."

In the Bible there are ROYAL cities; wine, crowns, estates, laws, apparel, bounties, and so on, but we can't have ROYAL P.O. boxes; and I seem to remember that "He shall have DOMINION from sea to sea," and that from that text our name was taken, but "other lords" now hold sway.

Aye, it's a waesome warl'! brethren.

Caistor Corners

By J. SHERIDAN BOLE

I DON'T suppose that you know that our little church at Caistor was once almost on the point of closing. Things got so bad and everyone was so discouraged that a meeting of the members of the

• We Almost Closed • Denominational Education

Board was called. They met in the back room of the church and far into the night they wrestled with their problem.

Things were bad, not because of any final last touch of badness but just that down through the slow-moving and the fast-moving years there had been those little changes that no one noticed at the time. The children had gone to school, grown up, and gone off to the city. Then on to the farm lands had come new families, as the older families had been forced to move off. Where Canadian feet had once walked, new settlers now tramped across the fields.

This had something to do with the falling off in the little church, for with the newcomers something else had come. Many of them belonged to the "other" church and went to the service in the nearby town. Some of them worked on Sunday in the fields, or were fonder on a Sunday afternoon of pitching horseshoes on the lawn or visiting with kinsfolk, while the diminishing church people went by on their way to the little church.

And so the years went on. There were fewer young people at the service. First the choir grew pale and wan, and the young boy and the old man dropped out, and there was no bass left. Then the lone tenor hated to be alone in the back seat of the choir and felt that he wasn't of much help. The ladies carried on courageously for several years and at last they too gave up. There was nothing else, it seemed, to do. It was something, indeed, to have the organist remain and every Sunday she went down one aisle to take her place at the lonely organ, while the minister went down the other to the pulpit. Such had been the sad declension of the little church; once full; now, fair weather or foul, only the faithful few came.

There the three men sat in the back room. The light wasn't very bright and the fire wasn't very warm, and their problem seemed unsolvable. But an unseen Hand was guiding them. At last one of them said, "Let's try to keep going a little longer. We have wood enough to heat the church for the winter, and the minister has consented to try for another year." So, on the following Sunday a simple announcement from the pulpit, that the services would continue, brought little satisfaction and no comment.

This was when little Ed and his sister Jennie were young. Every Sunday they were in their place in a side pew. No one paid much attention to them. But Another One was working out His plan. An unseen power, like the wind blowing where it listeth, was moving in that little church and the day came when little Ed went off to College to study for the ministry. And now, let us turn gently the pages of Time's book. The years have passed, and the little church still stands. It is Memorial Sunday and the people have gathered to remember those who sleep beside the church in God's quiet acre; and the guest speaker is the Moderator of the whole church who has come down to Caistor for the great occasion.

On the edge of the crowd stands an old man, the only one left of the three who on that night years ago in the back room of the church wrestled with their problem. As he watches the Moderator, his eyes mist with tears; but in his heart is a great joy. For the years roll back and he is seeing the Moderator, not as he stands among them today but as he had so often seen him years ago—the little boy Ed who used to come to church every Sunday and sit with his sister Jennie in the side pew of the little church that decided to keep going a little longer.

Newfoundland Schools

By ELEANOR McKIM

HERE in Newfoundland the opening of school on September 6 brought forth the usual hue and cry about shortages of teachers, classrooms, etc., etc. We have all the shortages that anybody else has, and I think ours are a little shorter than most. We have all the problems, too, of any other community, and a few of our own.

Geography is one—our tiny, scattered, hard-to-get-at outports do not attract teachers.

Our system of denominational education is a factor which accentuates many standard difficulties.

Because the Roman Catholic, Anglican, United, Salvation Army, and just recently, the Pentecostal Churches each run its own schools there is duplication of personnel, administration, buildings and operational costs. In St. John's and the larger centres this is not so serious except for accentuating denominational differences. In the outports, though, where the population is small, the difficulties show up more clearly.

The Provincial Department of Education oversees the entire structure and pays the bigger share of the costs. The denominations appoint school boards and hire teachers. Ministers in Newfoundland spend a good deal of time on educational duties; school boards; addressing assemblies; presenting prizes, etc.

Denominational education is guaranteed by terms of Confederation to be continued until changed by a popular vote of the people.

Officially the United Church is in favour of public schools, but there are many church-men who would oppose any change.

The longer I am in Newfoundland the more clearly I can see why this is so. From a purely personal point of view I like it. Perhaps I really mean that I like the school which my children attend.

They go to the United Church Prince of Wales College and its junior section, Holloway School. These two include all classes from Kindergarten to graduation at Grade 11.

There is a coziness about this sort of thing. The atmosphere is hard to describe. It has an intimacy, a safety or security because all the families of the pupils know something of each other. There is the old school tie air in the school uniform, the prefects, the competitive "houses," in my Kindergarten girl coming home in an ecstacy because "we won the basketball championship."

I like it because religious instruction is an examination subject; because there are daily prayers; because they use the United Church *Hymnal*. I like it because my children are exposed to the influence of Miss Helen Leslie, headmistress of Holloway School, who is Mr. Chips and Miss Dove rolled into one.

I don't like the school fees we have to pay, nor the long distance the children must travel to school. But on the whole, I wouldn't want them to go anywhere else.

WHAT CHURCH SCHOOL PARENTS SHOULD KNOW

By R. C. CHALMERS*

THE purpose of Christian Education, according to a declaration of the General Council of the United Church, is that "every individual at each stage of his developing life may be led to know and love and serve God as revealed in Jesus Christ." To further this purpose, so far as the Church School Curriculum is concerned, a consultation conference was held in Toronto recently. General information regarding this conference and its relationship to the long-range planning of Christian Education in the United Church were outlined for readers in the November 1st issue of THE OBSERVER. The aim of this article is to refer to some significant matters that arose in this consultation conference, and their bearing on the work of the Church School.

At the outset it is to be noted that the broad changes proposed in the new plan of the Church School curriculum have considerable to commend themselves to our Church. For instance, the new plan envisages a much better link with the church, on one hand, and the home on the other hand, thus permitting the work of the Sunday School to be integrated with the church and the home in a more fitting manner. Further, there is the desire to unite the best in both the "graded" and the "uniform" curricula into the new plan.

What strikes one at once in these new suggestions for improving the curriculum is that Christian Education leaders are coming to grips in a new way with the teaching ministry of the whole Church. These proposals make us realize afresh that more than the Church School is involved in teaching the Gospel. The home and the on-going work of the fellowship in worship and service also have a part to play in this task of Christian Education.

The conference was made aware of certain things against which the curriculum planners must be on their guard. First, they must beware of utilitarian religion. This is a popular type of religion today—using God instead of serving Him. But it is un-Christian or sub-Christian. God is not One who is supposed to give us a good time, or make life "satisfying" on our terms. He is our Creator and Redeemer, and it is His will we are to obey—not our own. God comes first and not the assumed needs of man. In fact, man only knows what his true needs are when he knows God.

Egocentric Prigs

Secondly, a child-centered curriculum which leaves the child with the impression that God and the world were made for his service, cannot be a part of a Christian outlook. If carried to extremes, such a type of curriculum would produce a group of egocentric prigs from whom the church and the world suffers too much today.

Thirdly, at the other extreme the curriculum builders must also avoid leaving the impression that their chief aim is to "stuff the child like an ox" with a set of propositions. Teaching must be related to life. Further, and this is the advantage of the "graded" idea, it must be linked with the mental stage of development of the child. This does not mean "talking down" to the child. But it means that we will avoid, for instance, "putting our (adult) problems into their minds," as one consultant stated.

Church Sunday Schools

Number of schools	5,257
Teachers	61,371
Scholars	636,666
New Teachers needed	14,000
Annual training courses	694

Both the child and the teaching material are important. In a Church School curriculum they must be related to Jesus Christ. Our curriculum must be Christocentric. This means that all teaching must be inspired by His person, His mind and Spirit. We are not to talk about God—period! We are to talk about God as revealed in Jesus Christ. We do not speak about the dignity of man — period! We talk about man's worth in terms of Christ's estimate of man. He has light to shed on every purpose and problem of the curriculum and we are to let His light shine that others may see the truth.

This involves a renewed emphasis on theology. Some will say that the Church Schools cannot teach theology. Of course we cannot expect them to give anything like a theological course. However, it is assumed that as thinking beings, who regard the Bible as the record of Christian revelation, culminating in Jesus Christ, we cannot escape theology in Sunday Schools. Theology, being the intellectual expression of religious experience, must by its very nature take a prominent place in the curriculum. If the Church School is endeavouring to lead its pupils "to know and love and serve God as revealed in Jesus Christ" it must give more emphasis to the theological implications of this statement. A Biblical, Christ-centered theology—as vital as the faith of a St. Paul, as alive as the strangely-warmed heart of a Wesley, and as dynamic as the socially-motivated purpose of a Shaftesbury—is indispensable for Christian Education. The motivation, perspective and power of Christian living can come from one source only—a living faith in Jesus Christ that is articulate in worship and witness, commitment and service. Such a faith must have a strong theological foundation.

This consultation conference also was aware of the importance of atmosphere in the development of Christian character, especially in home life. It was further pointed out that worship and other means of Christian Education should aim at cultivating Christian attitudes. Our religious faith is nurtured through the imagination as much as anything else, and unless the imagination is kindled in a proper environment and by wholesome symbols our formal teaching will be in vain.

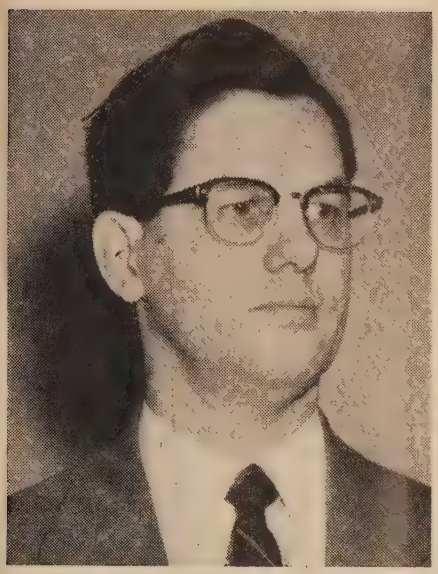
Of one thing we were made very cognizant—the need for well-trained and dedicated teachers. The best curriculum that can be devised is no substitute for capable teachers. When we consider that only 15 per cent. of our churches report a local church leadership education programme, and that only 20 per cent. of our teachers take leadership training courses annually, we can see something of the magnitude of the problem that confronts our Church.

It is the conviction of the present writer —and he believes he is not alone in this

(*Continued on page* 28)

**Dr. R. C. Chalmers is a Professor in St. Andrew's College, Saskatoon, and a well-known author.*

People



Judge Charles L. Roberts, newly-appointed Superintendent of Education for The United Church of Canada in Newfoundland.

To Head Church Schools

Judge Charles L. Roberts has been appointed Superintendent of Education for The United Church of Canada in Newfoundland. This post is one of major importance to the Church in Newfoundland where education is denominational and the appointment made on the nomination of Conference.

Born in Wesleyville, a product of United Church Schools, with teaching experience, a student at Mt. Allison, graduate in Arts from Acadia, winner of the Western Ontario Graduate Fellowship with post-graduate studies at Queen's, Mr. Roberts entered law in Newfoundland and practised there before becoming first Judge of the Family and Juvenile Court in 1951.

Mr. Roberts succeeds the late Dr. Ira Curtis, who held the post for ten years prior to his death in October last.

• • • •

Dr. D. Elton Trueblood, Quaker philosopher and writer, well known to the laymen of The United Church of Canada, has resigned as chief of religious policy for the U.S. Information Agency. He returned to Earlham College, Richmond, Ind., at the New Year. He had been on leave from this school since March 1954 when he accepted the Government appointment.

• • • •

Special Lecturer at Emmanuel

Dr. Erik Routley, lecturer at Mansfield College, Oxford, in Liturgics and Church History, author of *Hymns and Human Life,* was the Old St. Andrew's Memorial Lecturer for 1955. His first visit was like a fresh breeze from another land, and his three lectures, "Worship and Ceremony," "Worship and Beauty" and "Worship and Conversion" drew an audience that listened with increasing interest. In the first he dealt with the history of the primitive church, in the second on scholastic doctrine, and in the third on the Biblical teaching concerning conversion. Illustrations were taken from the fields of music and hymnody.

• • • •

Mrs. Alice J. Hamilton, who will be eighty-three years of age next May, was honoured recently by the Mountain View, Ont., Sunday School, Rev. H. H. Hillis, minister. She was presented with a beautiful bouquet of flowers. At the same time a large picture of "Christ Before Pilate," donated by Mr. J. W. Hamilton of Belleville, was presented. It will be hung on the wall of the Sunday School room.

DISTINGUISHED APPEARANCE

The real value of Custom-Tailored Clothes is determined by dividing the price by the period of comfortable wear with distinguished appearance. Clothes of lesser cost do not deliver the same mileage — nor improve your personal appearance.

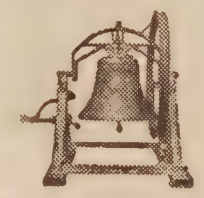
SKITCH CLOTHES LIMITED

Wilfred Skitch - Tudor Harries

TAILORS — Ladies and Men

137 Church St. EM. 4-4763, Toronto

(Opposite Metropolitan Church)



Church Bells

Stoermer Bell & Brass Foundry

Kitchener, Ont.

Bell Founders since 1886

We also buy old bronze bells

STUDY GROUPS AND DEVOTIONAL READING

The Bible and You—Walter G. Jones The 1956 Lenten Booklet—interesting, exciting, Biblical	20c. per copy; 6 for $1.00
The Holy Habits of the Spiritual Life—Ernest Thomas The National Evangelistic Mission booklet—a simple guide to Christian conduct	20c. per copy; 6 for $1.00
The Fellowship of Prayer "The Wonderful Way of Christ"—38th Year of Publication—invaluable for Lenten reading .. 25 or more	10c. per copy; 6c. per copy
The Christian Gospel and Its Witness—Rev. J. R. Mutchmor The gospel and moral issues; evangelism and social problems	50c. per copy
What's the Difference?—Arthur G. Reynolds (Protestant and Roman Catholic Beliefs Compared) Canada's Religious Best Seller—first year printing 140,000 copies	15c. per copy; 8 for $1.00

CASH WITH ORDER

BOARD OF EVANGELISM AND SOCIAL SERVICE

The United Church of Canada

Room 533, Wesley Buildings **299 Queen Street West**

Toronto 2 B, Ontario

3½% Guaranteed Trust Certificates

AN IDEAL INVESTMENT FOR:

Executors • Individuals • Administrators
Committees • Corporations • Trustees
Cemetery Boards • Hospital Boards

Write for descriptive folder

THE STERLING TRUSTS CORPORATION

HEAD OFFICE
372 Bay St., Toronto

BRANCH OFFICE
1-3 Dunlop St., Barrie

9 - 2 R

CHILDREN'S PRAYER PLATES

The Christian home begins at the table. Grace at meals puts religion in the home.

Teaching Grace at the table, builds the Spiritual life of your Church homes, while you

MAKE MONEY

For Church Projects

Thousands of these beautiful 8 inch 5 color prayer plates have been sold and used in homes. The price is $1.50.

Sold only by Church Organizations not sold by stores

Bulk of the profits go to your Church. Sent on consignment for 30 days. No cash required until sold.

Write

CHARLES S. APPLEGATH

270 Kennedy Avenue, Toronto

Endorsed by progressive Directors of Religious Education.

Ontario Ladies' College

WHITBY, ONTARIO

Residential and Day School for Girls. Grades I-XIII and Vocational. Valuable entrance scholarships.

Full information about the new Semester plan may be obtained by writing for the Prospectus.

REV. S. L. OSBORNE, B.A., B.D., Mus.D., Th.D.
Principal

63-2

STAMP COLLECTORS!

Write for free information about Holmes' Philatelic Catalogue of Canada and British North America. Dept. S. W.,
THE RYERSON PRESS
299 Queen Street West Toronto, Ont.

WORSHIP

Why Go To Church?

Doctrine: The Basis of Union

Article XX. *Of Christian Service and the Final Triumph.* "We believe that it is our duty as disciples and servants of Christ, to further the extension of His Kingdom, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day . . ."

Statement of Faith

Article XI. *Christian Life and Duty.* . . . "We believe that Christian men are called to abide within the fellowship of the Church, to maintain its peace and unity, and to give diligent heed to prayer, to the reading of Scripture, to common worship and the sacraments. . . ."

Catechism

Question 56. *"What is common worship?"*

"Common worship is what we say and do when we stand together before God, and what God does with us there."

Question 57. *"What is our part in common worship?"*

"When God draws near and makes His claim upon us through Bible and sermon, we are to take His Word into our hearts; and we are to make our response to His approach, in prayer and song, by thanksgiving, praise and adoration, by confession and petition, by intercession for others, and by the dedication of ourselves to His will."

Question 60. *"What benefits flow from common worship?"*

"If we worship God regularly and devoutly, we shall receive strength to follow Christ with willing loyalty, and we shall partake of the vigour and joy of the whole fellowship in heaven and in earth."

The Bible

Luke 4: 16.

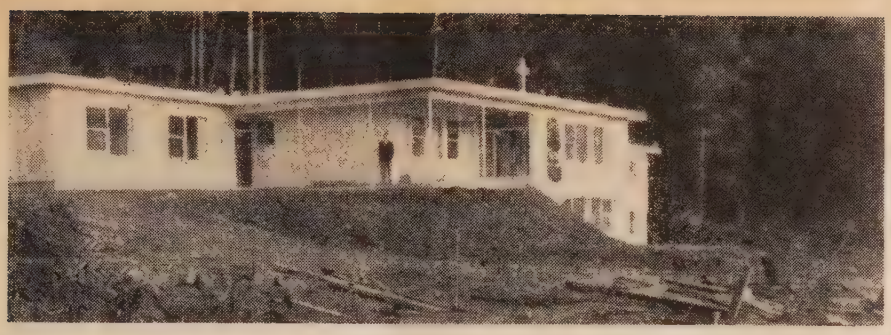
"And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read."

Acts 2: 41, 42, 47.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

"Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."



The new Queen Charlotte Islands Hospital.

NEW HOSPITAL FOR OLD

Great rejoicing on Queen Charlotte Islands

PATIENTS and equipment have been moved into the new hospital and the project that took years of effort and much financial sacrifice on the part of the Church—which gave a substantial donation—and the Island communities, has been completed. The Queen Charlotte Islands, (B.C.) General Hospital, The United Church of Canada, 21 beds, replaces the old 11-bed hospital. The approximate cost of building and equipment is one-quarter million dollars.

People came by boat, by plane and car to the opening on November 15th, at which time the medical superintendent, Dr. W. Donald Watt, received a well deserved ovation. Representatives of industries and organizations which contributed to the construction costs were there. They spoke for the Logging Industry, the Haida natives of Masset, the Indian Affairs Branch, the Indian Health Services, the people of Skidegate Inlet. The B.C. Government Agent brought greetings, and the member of the British Columbia Legislature, Mr. Bruce Brown, spoke for the Hon. Paul Martin, Minister of Health and Welfare, and Mr. Ted Applewhaite, the Federal Member for the constituency. Prince Rupert organizations were represented also.

The Church There

The United Church was there, of course. Rev. Lloyd C. Hooper, minister of the Skidegate Mission, has been very closely connected with the whole hospital project. Rev. W. P. Bunt, D.D., Superintendent of Home Missions, conducted the service of dedication and consecration, assisted by Rev. R. G. Connal, Chairman of Prince Rupert Presbytery, and Rev. L. G. Sieber, Presbytery Home Missions Convener, who gave the address. In commenting on the beauty of the building, he remarked on the necessity of sacrifice and discipline such a project demanded.

Contractor Mr. Perry Ford of Ward and Sons, New Westminster, and the Architect, Mr. Donald Wagg of Whittaker and Wagg, Victoria, took part, the latter handing the key to Dr. Bunt, who accepted on behalf of the United Church, declared the building open, and read congratulations and greetings from Dr. M. C. Macdonald, Secretary of the Board of Home Missions.

The story of the hospital is part of the story of the Islands. In 1908 "The Sawmill" was set up in the bush. From some of the first lumber sawn for houses and stores in Queen Charlotte City, the Company donated enough for building a hospital. Mr. Ed. Wiggins and others voluntarily built the foundations on land that men from Skidegate Mission had cleared. The Company carpenters and George Carmichael completed the building. Dr. Cross was the first doctor and Miss Lauder (honeybunch) the first nurse. They were followed by a succession of doctors and nurses, those presently in charge being Dr. Donald Watt and Dr. Frank Ellingham. Such nurses as Mrs. Duval, Mrs. Pitt-Turner, Miss Page and others gave yeoman service.

To Completion

Through ups and downs the Hospital has carried on. In 1946 The United Church of Canada was asked to assume responsibility for its administration, appointed doctors and provided residences, the present two adjacent homes being opposite the new hospital. The British Columbia Hospital Insurance Service has since entered the field of management and finance. Since 1948 the building has been inadequate, and in 1952 was declared unsafe for a hospital. The Board of Directors, the citizens and industries of the Islands have worked hard to bring to completion the new building.

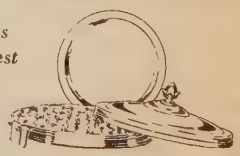
Following the service of dedication, two of the pioneer nurses, Mrs. A. Duval and G. Pitt-Turner unveiled the bronze plaque in the hospital lobby, after which the Woman's Associations of the District served refreshments.

It was a great day for the Church and Queen Charlotte Islands.

EUROPEAN TOUR, JULY, 1956
Presbyterian Inter-Fellowship Party
Open to all members of the United Church and their friends
Leaving Montreal, June 22nd
R.M.S. "SAXONIA"
Visiting
SCOTLAND, ENGLAND, BELGIUM, GERMANY, AUSTRIA, ITALY, SWITZERLAND, FRANCE.
Arriving Montreal, August 7th
R.M.S. "IVERNIA"
Inclusive Cost **$980.00**
A NON-PROFIT ORGANISATION
Itinerary and details from
WILLIAM BROWN, F.S.A. (SCOT.)
Tour Director and Travel-Secretary,
Presbyterian Church Manse,
Westbourne, Manitoba

CHURCH SIGNS
ANNOUNCEMENTS BOARDS
with changeable letters for exterior or interior use. Write
M. C. BRODERICK SIGNS
359 Horton London, Ont.

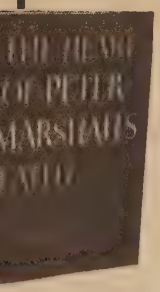
DESIGNERS AND MANUFACTURERS OF
Lighting Fixtures
BRASSWARE
COLLECTION PLATES
INDIVIDUAL COMMUNION SERVICES
Catalogues on Request



COMMUNION SERVICE AND PLATES

BRONZE MEMORIAL TABLETS
Layouts and Designs Free of Charge
CHADWICK-CARROLL
BRASS & FIXTURES LIMITED
365 Wilson St., Hamilton, Ont.
Phone 2-9293

The HEART of PETER MARSHALL'S FAITH

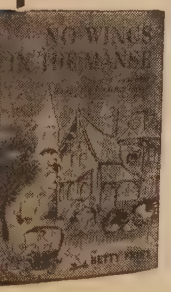


Two Inspirational Messages by Peter Marshall from

MR. JONES, MEET THE MASTER

Here, in Peter Marshall's own words, is the essence of his preaching ministry. "The Grave in the Garden" is witness to his faith in life after death. In "Keepers of the Springs," Dr. Marshall pays tribute to mothers as guardians of Christ's principles here on earth. These two famous Peter Marshall messages are unforgettable to read and wonderful to give, specially for Easter and Mother's Day. $1.00

NO WINGS IN THE MANSE



Life and Laughter Under the Preacher's Roof

BETTY FRIST

A true story of laughter, tears, fun and faith at the busiest of all homes, the pastor's! Betty Frist remembers "Papa," a preacher in the Deep South who presided over a riotous household of "stained saints in glass windows," and made them the happiest children in America. Then, the author gives a wife's-eye view of the pastoral calling, its trials, duties, and amusing incidents. Mrs. Frist writes with humour and an abundance of solid, sensible religion. $2.50

TOGETHER WE PRAISE HIM

Group Worship for Women

FLORENCE C. BRILLHART

For women in churches and clubs, 32 devotional services built around flowers and other easily obtainable objects as interest centres, with stories of unusual people, practical techniques for spiritual adventures, music, and brief, penetrating prayers. Eight devotions are for special occasions, including Easter and Mother's Day. $2.00

FHR **At your bookstore**
FLEMING H. REVELL COMPANY, Publishers

Book Reviews Conducted by M. MACDONALD

The Chatter Box

One of our greatest satisfactions at this time of year is in knowing that all over the country people are enjoying books they received for Christmas, gifts selected after reading our Book Review Section in the November 15th issue. Our copy in the office file is well worn, for we act in an advisory capacity to many in Wesley Buildings who wish to buy books. Our own reading during the holiday season included that delectably Canadian novel, *The Sixth of June*, by Lionel Shapiro (Toronto: Doubleday) $4.75, and *Bare Feet in the Palace* by Agnes Newton Keith (Toronto: Little Brown & Co.) $5.00. We were amazed that even so skilful a writer was able to condense the whole stirring history of the Philippines into one chapter and to make it so absorbing. *My Dearest Sophie*, the Ryerson Letters edited by C. B. Sissons (Toronto: The Ryerson Press) $5.00, is the next book on our list. We are looking forward to it with pleasure . . . We wish we had had Dr. Long's review of *The Dead Sea Scrolls* to include in the January 1st issue with the note about Dr. Scott's book. The review appears below.

Early Travellers in Canada

Edited by Gerald Craig. (Toronto: The Macmillan Co. of Canada, Ltd.) $5.00.

Reviewed by A. C. Forrest.

If you want to do some brushing up on pre-Confederation life in Upper and Lower Canada, and enjoy the process in small doses, Gerald Craig's new book is just the thing. *Early Travellers* is really a collection of essays, and what a collection! "Hunting for Moose in the 1840's" or a "High Church Point of View of Canada" at the same period. There is a piece on a German visiting the backwoods —and Canada had a lot of backwoods a century ago. Farmers near Peterborough may learn how it was done in 1850. Anthony Trollope wrote a book on North America ninety-three years ago, and the famous author of *Barchester Towers* has a chapter on Canadian Railway and Canadian manners. Trollope says that "the people in the Eastern townships are quiet, orderly and I should say a little slow." He says at the time they were vexed by the braggadocio of the Northern States. It is a little difficult to discuss the style of a score and more of different writers. But Professor Craig (Department of History, University of Toronto) has made a good collection of the travel literature of the time, and also an excellent bibliography of that period when it was as popular for writers to go sightseeing in North America as it is going to be for them to visit Russia. It is a book to keep and go back to.

The Dead Sea Scrolls

By Millar Burrows. (Toronto: The MacMillan Co. of Canada, Ltd.) $7.25.

Reviewed by Ernest E. Long.

The most exciting series of events—and perhaps the most significant — for Biblical students in many countries was touched off by the accidental discovery attributed to a 15-year-old Bedouin goatherder in 1947. How he stumbled upon an almost inaccessible cave, high above the northwest shore of the Dead Sea, and found a number of jars containing ancient manuscript scrolls, and the sequel to that discovery, is here set forth in layman's language by Dr. Millar Burrows, professor of Biblical Theology at Yale, and at the time of the discoveries, Director of the American School of Oriental Research at Jerusalem.

From the initial stages, therefore, Dr. Burrows is able to give a complete account of the first discoveries, which included a complete text of the Book of Isaiah written in Hebrew characters that paleographists believe must date to before the Christian era; a "Manual of Discipline," the rules of an unknown Jewish religious order that may have influenced John the Baptist; fragments of the lost "Book of Lamich"; an almost complete commentary of the Book of Habakkuk; a collection of Thanksgiving Psalms; an extensive manuscript of "The War of the Sons of Light" and a large number of manuscript fragments.

Spurred by the original discovery, both Bedouins and archaeologists have scoured the neighbourhood, and nearby at an ancient ruin called Khirbet Qumran, a considerable store of other manuscripts and fragments has been found. In recounting the exhaustive methods employed to preserve, unroll, decipher, identify and date the scrolls, Dr. Burrows not only reveals the infinite patience and labour of the Biblical research scholars engaged in this great project, but invests the quest with all the excitement of a detective story.

While *The Dead Sea Scrolls* enlarge our knowledge of the period that saw the birth of the Christian movement, he concludes that they serve to substantiate the basic articles of Christian faith rather than calling for our revision of them.

Jesus and the First Three Gospels

By Walter E. Bundy. (Toronto: S. J. Reginald Saunders.) $9.75.

Reviewed by Elias Andrews.

This book clearly represents both erudition and painstaking labour. It covers, with precision and clarity, what has been written in the field of synoptic criticism during the past century. Our author is plainly using the methods of Form-Criticism in his analysis of the Gospel Tradition, and is indebted largely to that school, particularly to Bultmann. Anyone familiar with the story of Gospel criticism will find little new or startling. On the other hand, here is an excellent introduction to the synoptic problem which will provide materials illustrating the most liberal, and the most conservative points of view, with our writer manifestly

taking the former. The complete body of synoptic tradition is brought under critical review, which makes this work a very useful book for the student or teacher.

Conclusions reached by Dr. Bundy, and so frankly expressed, will not be universally shared by his readers. Frequently in reference to some saying of Jesus, one notes the expression: "It probably never existed in oral form," which is a polite academic way of saying that such utterances were created by the religious imagination of the Church, and never spoken by Jesus. The famous invitation of Jesus, for example, "Come unto Me" (Matt. 11: 28-30) is said to be "egocentric to the point of being offensive," and from "the lips of some early Christian pastor." Similarly many other sayings and episodes. Dr. Bundy acknowledges that scholars of great repute differ very considerably from Bultmann and others whom he is echoing.

It would be unfair, however, to look upon this book as entirely negative in character. There is much that is positive and constructive, so much so indeed that students of the Gospels, particularly those unable to do research in original language sources, will find Dr. Bundy's book an indispensable tool to have by them.

"High is the Wall"

By Ruth Muirhead Berry. (Philadelphia: Muhlenberg Press.) $3.50.

Reviewed by A. A. Scott.

Although this is a novel in form, and is quite entertaining and interesting from the story point of view, it is so factual in character that it might be described as a book with a purpose rather than a mere novel. It deals with the old problem of marriage between a Protestant and a Roman Catholic. Presumably the author knows what she is talking about from personal experience, for two of her own children married Roman Catholics. As one reads, one realizes that there is not much of success in such a marriage. Unless either of the contracting parties is willing to embrace the religious faith of the other, trouble is almost certain to arise, and when it does, because of the rigid and unyielding attitude of the Roman Catholic Church, great unhappiness and frustration are sure to be the lot of the Protestant member of the alliance.

Although she has done a good deal of other writing, this is the author's first novel, and she is to be congratulated on her success.

Religious news in brief

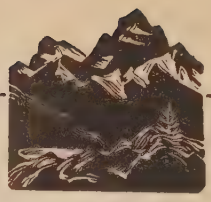
AUSTRALIA. The latest census figures show that among Christian groups Greek Orthodox and the Lutherans made the largest gain since the last census. The Anglicans have gained 304,817, making a total of 3,408.850. The combined Catholic-Roman Catholic figures in 1954 were 2,061,986, as compared to 1,569,726 in 1947, an increase of nearly 500,000. Methodists remain the second largest Protestant denomination with 977,933, Presbyterians, 869,242; Congregationalists, 69,452.

ISTANBUL. The Premier of Turkey has assured a Greek Orthodox delegation that rebuilding of churches and other institutions destroyed or damaged in the Sept. 6th anti-Greek riots would be started in January at the latest. He reiterated his "deep sorrow" over the riots which he condemned severely, and pointed out that the Turkish government had no connection whatsoever with them.

LONDON. The 300th anniversary of Jewish resettlement in Britain will be marked by a garden party at Lambeth Palace, next June 12th, given by the Archbishop of Canterbury and Mrs. Fisher. Dr. Fisher is a co-president of the British Council of Christians and Jews.

UNITED STATES. To meet the country's spiritual needs, Protestantism must erect 105,000 new churches between 1950 and 1975 at a cost of nearly $8,000,000,000; recruit four times the present number of ministerial recruits to serve them; use new methods of evangelism, new media of Christian communication and a new "zeal" for Christian "witness." Dr. Willard M. Wickizer, Indianapolis, Executive Secretary for the Church development and evangelism of the Disciples of Christ, made these statements before the annual Assembly of the National Council of Churches' Division of Home Missions. Other consequences he saw were: Multiple educational services on Sunday and wider use of week-day religious instruction programmes; ministering to an increasingly mobile population, that is "here today and gone tomorrow"; a new type of ministry geared to the growing numbers of elderly persons and the great increase in America's force of working women. In this connection, Dr. Wickizer observed that the church of the future must "awake to the fact that a working woman is a different 'creature' from a housewife."

CANADA (R.N.S.) External Affairs Minister L. B. Pearson preached a short sermon in a Baptist Church in Moscow during his recent visit to Russia. Mr. Pearson, son of a United Church of Canada minister, said that on his visit he expressed a wish to attend church on Sunday. Taken to a Baptist Church, filled to overflowing, he was put in the pulpit with the minister, who announced that Mr. Pearson was going to preach. He was unprepared, but did his best with the text, "Blessed is the peacemaker."



New Books

NEW TESTAMENT FAITH FOR TODAY

By Amos N. Wilder, Harvard Divinity School. How can we recover the New Testament faith for today? To discover this, Dr. Wilder, in this penetrating book, discusses the proclamations of Jesus, the message of Paul and the witness of John the Evangelist. $2.50.

R.S.V. NEW TESTAMENT

A beautiful gift edition. British bound in red, gold-stamped, with gold tinted top, headband and marker, size 5½" x 8¼" (the same page size as the $10.00 edition), 8 beautiful illustrations in colour, boxed. $3.00.

THE CHRISTIAN IMPERATIVE

By Max Warren, General Secretary of the Church Missionary Society. The Kellogg Lectures 1955, challenging, informative, inspiring. Subjects: Go Preach; Go Teach; Go Heal; Go Baptize; and The "How" of Obedience. $1.75.

THE PRAYERS OF JESUS

By Ralph Spaulding Cushman. An inspiring book of twenty-one devotions based on the prayers of Jesus. Each devotion is accompanied by a new poem and a prayer. Bishop Cushman is one of America's most beloved religious writers. $1.75.

PRAYERS FOR LIVING

Compiled by Hazel T. Wilson. One of the finest collections of great, well-known prayers and of beautiful prayers by today's religious leaders, arranged for mornings and evenings of the month. Compact pocket size, 3" x 4½". Start the New Year with this book. $1.00.

TREASURE FROM JUDAEAN CAVES

By R. B. Y. Scott. This immensely important book is being reviewed with the keenest of interest on book review pages right across Canada. It tells the story of the Dead Sea Scrolls. Do not miss it. $1.25.

THE UNITED CHURCH PUBLISHING HOUSE

299 Queen Street West, Toronto 2-B

rchbishop Boris, seated, asks questions concerning the C.G.I.T. insignia at the Christmas Vesper ervice in Dominion Church, Ottawa. Left to right: Betty Watson, Jacqueline Masse, Archpriest Constantin Ruzhitsky and Eleanor Biggar.

adio Teacher Training

The Religious Education Council of lberta this fall sponsored a series of radio roadcasts, "The Great Adventure," in an tempt to use this medium in teacher raining. Four half-hour programmes were resented over CFCN Calgary, in donated me. Broadcasts dealt with various phases f teaching, and while there were some adequacies in this pioneer venture the ommittee felt the venture worthwhile, articularly to teachers in rural areas.

• • • •

Zion Church, Regina, Sask., Rev. Victor Vilkinson, minister, was officially opened, ecember 4th.

• • • •

Carleton Church, West Saint John, N.B., ev. D. C. MacKenzie, minister, a church ounded by the British Methodists in 1841, arked its 114th anniversary with special ervices and a week-night social gathering.

Honour Two Officials

Knox Church Hall, Saskatoon, Sask., was e scene recently of a gathering of 600 udents, teachers and officers when they onoured two officials of the Church chool who are retiring after years of evoted service, Mr. John Macdonald, uperintendent for the past seven years, nd Mr. Gordon Thompson, who had held fice in Knox Sunday School since 1925, tterly as Treasurer. They were presented ith gifts by their granddaughters, representing the Kindergarten and Primary. Mr. Macdonald received from Nita May Smith a pen and pencil set on behalf of the Sunday School members, and Mr. Gordon Thompson was given an engraved watch by Donna MacRae. Don Macdonald, a senior student, presented Mr. Macdonald with an illuminated address, and Mr. Sybren De Jong, Supt. of the Intermediate Dept., made the same presentation to Mr. Thompson. Corsages were given to Mrs. Macdonald and Mrs. Thompson. Mr. Blake Campbell was in charge, and Rev. S. G. Woolfrey, minister, spoke briefly.

Two officials retire. When Mr. Gordon Thompson (seated left) and Mr. John Macdonald (seated right) retired from office in Knox Church School, Vancouver, they received addresses from Mr. Sybren De Jong (standing left), Mr. B. Campbell, chairman (centre) and Don Macdonald (right).

Ottawa Welcomes Russians

Impressed by Teen-agers

By ALMA E. MacGREGOR

THE Russian Orthodox Church — the oldest Christian Church—is sending to all of you children its special greeting." So Archbishop Boris spoke affectionately to the group of Canadian Girls In Training at Dominion Church, Ottawa, Ont., on the occasion of the annual Christmas Vesper service. Scheduled to pronounce the benediction in Russian, Archbishop Boris asked to speak to the girls, when he heard the nature of the service to be held. He told the legend of the Christmas tree, a story beloved in Russia. "I wish that the love of Jesus Christ might always be in your hearts—that nothing on your pilgrimage will turn you away from our Lord Jesus. May the light and love of Jesus Christ shine in your hearts always, and the God of peace, the God of love, bless us all."

It was a memorable service, with the large church filled to capacity, and many turned away for lack of room. Rt. Rev. George Dorey, D.D., Moderator of The United Church of Canada, gave the message, based on the parable of the wise and foolish virgins.

During the service, Christmas "stockings," filled with gifts for needy children, were brought to the front by group representatives, and Rev. H. Neufeld, Winnipeg, interpreter with the Russian Orthodox clergy, quietly explained to Archbishop Boris what the girls were doing. He also interpreted the words spoken by each of the five candle-lighters, during that most impressive part of the service. Eleanor Biggar, member of Dominion Church, president of the Ottawa C.G.I.T. Cabinet, and president of Ontario C.G.I.T., was in the pulpit with Rev. J. Lorne Graham, minister of the church, the Moderator and Archbishop Boris. Other Cabinet members acted as ushers for the service, and as candle-lighters.

Afterwards, pictures were taken by newspapermen in the church hall, and Archbishop Boris was keenly interested in the girls' uniforms, and the various insignia worn by them. Before leaving, he shook hands with each of the girls who had acted as candle-lighters, smilingly expressing the hope that they would "all find good husbands, and bring their children up to be true Christians."

Members from C.G.I.T. groups from all over the city, and from many places in the Ottawa district, were present, some coming from Carleton Place for the occasion. It was a memorable service for all.

• • • •

Archbishop Boris, Archpriest Constantin Ruzhitsky and *Anatole Gorbachov*, the Russian visitors to Ottawa, saw the Memorial Chamber in the Parliament Buildings, went to the National Museum where they saw early Canadian life, Eskimos and

Indians; met leaders of Church and State at a luncheon in the Chateau Laurier; were guests at an informal reception at the Soviet Embassy. They attended the C.G.I.T. Vesper Service, took part in the closing service of worship at Southminster Church; saw Parkdale, with its modern educational facilities, Chalmers and its Byzantine architecture, and Rideau Park, one of the new churches working in a rapidly-growing residential area. J. R. M.

• • • •

Knowlton, Que., Church, Rev. E. H. Gray, D.D., minister, marked the centenary of its founding recently, with Rev. Norman Rawson of St. James Church, Montreal, as special speaker. The minister dedicated new pulpit drape and crest. A congregation Reunion was held on the following Monday with representatives of Conference, Presbytery and local churches present, as well as many former pastors and members.

• • • •

At *Brackinrig, Port Carling Charge,* a little school house became vacant. There was need for a church. So for $1.00 the exchange was made — the school house became the church. Remodelling was done by volunteers in the community. Mr. C. L. Edwards, Clerk of Session, made the Communion table and pulpit.

• • • •

Strasbourg, Sask., Church held a School for Elders organized by D. G. Paton, at which the theme speaker, Rev. Frank Morgan of Regina, addressed the elders on their place in the church and community, reviewing the importance and the task. Discussion groups were formed to air problems. Rev. M. Steadman conducted the worship and Rev. R. Jackson officiated at the Communion Service.

Dedication

Bethel Church, Saskatoon, was dedicated in November, the service being conducted under presbytery auspices by Rev. Duncan Wilkie, with Dr. R. F. Schnell, Principal of St. Andrew's College, preaching the sermon. The Church will serve a new housing district of Saskatoon. Rev. R. M. Thompson is the minister.

Bethel Church, Saskatoon, Sask.

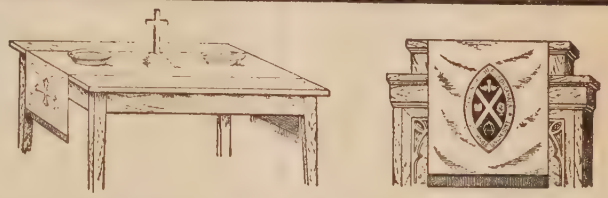
Year of Opportunity

MATERIAL WEALTH is not the most worth-while goal for 1956. The greatest opportunity the new year offers is for spiritual growth through prayer, Bible study and participation in church life.

By giving to your local Branch of the Bible Society you also have an opportunity to help publish the Scriptures for every man in his own language.

THE BRITISH AND FOREIGN BIBLE SOCIETY IN CANADA

National Office 122 Bloor St. West Toronto 5



PULPIT DRAPES WITH UNITED CHURCH SEAL
— EMBROIDERED TABLE RUNNERS —
COMMUNION SETS — BRASS ALTAR WARE
DOMINION REGALIA 84 ELM - TORONTO
LIMITED CANADA

DO-IT-YOURSELF BOOKS ▶ **Write for Free Catalogue of books on a wide range of hobbies, crafts, do-it-yourself projects.**
Dept. S.W., THE RYERSON PRESS, 299 Queen St. W., Toronto 2B, Ont.

Your GIFT *provides Your* INCOME

A Spiritual INVESTMENT in the Ministries of the Church you love

A Guaranteed ANNUITY to help support you for the rest of your life

HERE IS an Annuity Gift that offers *two-fold* satisfaction. It permits you to inves a sum of money directly in work and service for the Master—and to receive, a the same time, an assured Income, without worry, as long as you live. Your gi becomes the property of the Church to help carry on her vital ministries.

THE ANNUITY PLAN
of The United Church of Canada

. . . is simple, safe, practical. If you have money or savings to invest, to what better use can these be put than the work of Preaching, Teaching, Healing and Redeeming mankind?

This simple Plan relieves you of a investment burdens—affords you a stead Guaranteed Income at an attractive rat as long as you live.

Rates from 4.3% to 8% Per Annum

Office of the Treasurer, D
THE UNITED CHURCH OF CANADA,
299 Queen Street West, Toronto 2-B.

Dear Sir—Please send me complete information about the Annuity Plan of the Church.

Name .....

Street Address ..... City .....

If you direct your gift to th Board of Home Missions, yo will help our Church which provides pastoral ove sight for one-fifth of Canada population — meet the cha lenge of the ever-widenin frontiers, the crowded citi and the fast-growing indu trial centres.

A Special Offer

FOR

THE OBSERVER EVERY FAMILY PLAN

FOR A LIMITED TIME

a congregation may enrol and its families receive THE UNITED CHURCH OBSERVER immediately.

Send your certified list to us and we will allow your Board up to three months to obtain the necessary signature cards (required for a favourable postal rate).

MAKE SURE

by advising your Finance Committee or Official Board in time to make plans before your Annual Meeting.

This offer Expires

MARCH 15, 1956

For Further Information Write:

THE UNITED CHURCH OBSERVER

299 QUEEN STREET WEST, TORONTO 2B, ONTARIO

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. *Do you think teen-agers should retire to a junior congregation during the sermon?*

A. No. We hope the sermon is better than that.

Q. *Do you know whether or not the story was true, carried by Toronto papers, that one of the Russian visitors ordered a news photographer out of a church?*

A. The story was false. The photographer repudiated it. Apparently an usher did tell him that he was not to take pictures in the church. Some papers did not print it.

Q. *Who invited the Russian Churchmen?*

A. The Executive of the General Council.

Q. *I'm a Baptist who reads your paper. A recent answer implied that baptism might be optional for membership in the United Church? When was this change in doctrine made?*

A. Sorry you inferred that. Baptism, infant or adult, is required for membership in the United Church.

Q. *Where is the next General Council to be held. And when?*

A. Windsor, Ont., next September.

Q. *Has the United Church decided whether or not to send a delegation on a return visit to Russia?*

A. Not yet.

Q. *This question is prompted by a question and answer some time back, about ministers smoking. Does the church consider smoking wrong? Would a congregation be so narrow-minded as to pass up calling a man who has outstanding qualities merely because he is a smoker, which after all is a personal matter?*

A. a. Officially, no. Unofficially many United Church members disapprove.

b. We think it fair to say that there are many congregational officials who for personal reasons or otherwise would prefer an indifferent abstainer to a brilliant smoker. There are also many who consider the matter irrelevant.

Q. *How young should babies be when baptized?*

A. The younger the better.

Q *Our new minister insists that we bring babies to church for baptism at the morning service. Our former minister used to do it privately in the home. Is this a new idea in the United Church?*

A. It isn't new. But it is a good one. "Former minister," please note.

Q. *We keep hearing that 20% of Canada's population is United Church. Then we hear that the United Church has about 900,000 members. Which is correct?*

A. The Dominion census statistics indicate that over 20% of the population claim allegiance to the United Church. Membership on the rolls of pastoral charges shows (1954) 895,000 (adults). Under pastoral oversight 2,200,000 (adults and children). This indicates that there are many hundreds of thousands of adherents who don't adhere very closely.

Q. *The Lutherans in our Ministerial Association have been bragging that their branch is the largest body in the Protestant Church. What is the strength of each of the Methodist, Presbyterian and Congregational world organizations to which we belong?*

A. Afraid you will have to let them brag.

	million
Lutherans	68
Presbyterian and Reformed	41
Baptist	40
Methodist	30
Anglican	30
Congregational	5
Others	11

Of course, if you could get all the Methodist, Presbyterian, Congregational and Reformed to unite you could brag a little.

Q. *From where does the minister conduct worship in a chancel, when he is not reading the lesson or preaching the Word?*

A. The custom seems to be from the lectern; some are using a desk behind the lectern for prayers. It is proper to conduct parts of the service from behind the Holy Table. We do not think it should be from in front of the Table.

Down to the Sea

COASTAL mission work continues to occupy an important place in the lives of those who go down to the sea in Newfoundland ships. The following report from Rev. P. M. Macaskill of the St. Anthony coastal mission and captain of the mission boat "Chalmers" tells of a recent trip along the Straits of Belle Isle in company with Dr. Gordon Thomas of the Grenfell mission:

"Our first stop was at Quirpon to see an old friend who is quite ill. Then we moved on to Cook's Harbor for the night. I had arranged for a service there but wind, snow and rain made the service impossible. The next day we made the run to Flowers Cove and we stayed in that area until Sunday morning, we had a service Saturday night. I had a talk with Miss Follett (our lay supply deaconess). She is certainly a conscientious worker and the church owes her a great deal. . .

"We spent all day in Forteau and two services were held. The services were well attended and the people seemed grateful. The nurse, Miss Taylor, will be carrying on Sunday School work as usual. I gave her a supply of Sunday School papers and quarterlies. . .

"Monday morning we steamed into Lance au Loup. I went ashore and visited some of our families and had prayer with them. They hope to have the chapel ready for services shortly. Mr. Hiscock's work (the summer student) was much appreciated. Everywhere I went people told me how energetic and interested their student was during his weeks on the mission. . .

"West St. Modiste was the next port of call. Here again I went ashore and had prayer with the three families we have there. . .

"Red Bay was our harbour for the night. Two United Church girls from North West River are teaching at Red Bay. They are interested in Sunday School, C.G.I.T. and Explorer work, and I think they will add considerably to the community. I had a service at Red Bay that night. . .

"At the Nursing Station at St. Mary's River I had communion with the Moravian Eskimo patients who are resting there. We could not understand each other's language very well but they did seem glad to have the Lord's Supper . . .

"A great deal of time I was developing X-Rays and holding heads of people who wanted teeth extracted. . .

"I hope to leave for a trip on the Griquet mission next week. . ."

Picture of the Month

Good Morning, Miss Dove (20th Century-Fox)

Many of us hold precious memories of our childhood with one special teacher occupying a prominent place as the object of our affection and respect. The recent novel by Frances Gray Patton, *Good Morning, Miss Dove*, furnishes ample basis for identification along this line. This has been captured with unusual skill in the 20th Century-Fox production.

The plot follows quite closely the pattern and feeling of the original story. It is the saga of an individual teacher with heroic determination who, for thirty-five years, has devoted her life to her work, using it as a means of developing strength of character in the children as naturally as in teaching the daily lessons.

Crusade

Wingham and District Crusade for Christ (Interdenominational), patterned closely after the Billy Graham Crusades, including an intensive publicity campaign, Cottage Prayer meetings and mass choir singing. was, according to reports, "the most wonderful thing that ever happened in Wingham for many years." Careful planning beforehand and attention to detail was of great assistance in its success. Rev. Leighton Ford, brother-in-law of Dr. Billy Graham, was Crusade Evangelist, holding the attention of large congregations. The final meeting was attended by 1,500 people.

Residential School for Girls

ALMA COLLEGE

Founded 1877, High School including Grade XIII. Fine Art, Secretarial, Interior Decoration, Home Economics, Music.

Write for prospectus.

Mrs. Steele Sifton, B.A. B.Ed.
Principal

OPENS Sept. 6, 1956

ST. THOMAS, ONTARIO, CANADA

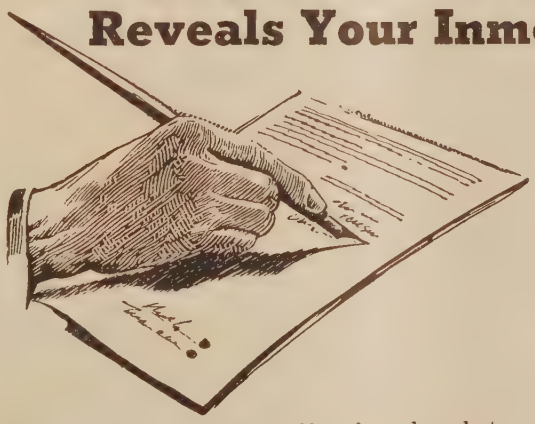
Monroe FOLDING BANQUET TABLES

Monroe DeLuxe Folding Pedestal Tables, 30 x 96 inches, seating 10 people at the sides, cost only $29.30. This includes all duty, tax and charges except freight, shipped into Canada. Send for free Catalog No. 300, with discounts to churches, schools, clubs, lodges, etc.

MONROE CO. 281 CHURCH ST. COLFAX, IOWA

YOUR WILL

Reveals Your Inmost Self



IN IT you name those dearest to you, and the causes in which you are most interested.

BECAUSE you love your Church and seek to promote its welfare, you will, of course, give it a prominent place in your list of legacies. Your Will then will reflect a clear recognition of your responsibility as a Christian steward and your earnest desire to extend the work of His Church.

Be sure your faith in the Christian Church is adequately expressed in your Will.

For further details regarding CHURCH BEQUESTS please use this COUPON

The Treasurer, The United Church of Canada, 299 Queen Street West, Toronto 2B A

Please send me full information with regard to the making of Bequests to the United Church.

Name.....

Address.....

BEAUTIFUL WOODEN COMMUNION WARE

is again available. Each tray equipped with cover and 35 of the Famous LePage pointed top cups. Perfectly finished to harmonize with your church woodwork or present communion ware.

Write

LePAGE INDIVIDUAL COMMUNION CUP CO.
84 Hallam Street - - TORONTO

PROMPT RENEWAL OF YOUR SUBSCRIPTION INSURES UNINTERRUPTED SERVICE

DAVIDSON
ECONO FOLDING TABLES

LIGHT WEIGHT - YET STURDY
FOLDS TO 2" THICK
96" x 30" - Seats 10 People - only $28.50
72" x 30" - Seats 8 People - only $27.00
SALES TAX INCLUDED - FOB TORONTO

Complete line of chairs also available

J. LORNE DAVIDSON LIMITED
544 QUEEN ST. EAST - TORONTO ONTARIO
EM. 8-8608

QUALITY OF TONE

When the Westminster Presbyterian church of Detroit, Michigan, needed a new organ, they turned to Casavant Frères to build it. Casavant was proud to do so and filled the order with the usual care and craftsmanship of this Canadian Company. In the accompanying illustration the church's organist, especially flown in from Detroit for the occasion, is trying out the new organ, which has 3 manuals and 46 stops.

Casavant
FRÈRES, LIMITÉE

St. Hyacinthe, Que., Canada

Designers and builders of
ORGANS AND CHURCH FURNITURE

WELLS

(*Continued from page* 12)

methods, but so far the invitation has not been accepted.

Increased Attendance

More and more Wells is moving away from the "Building Campaigns" and the "Combined Funds Campaigns." They even dislike the name campaign, and speak of them always as canvasses. They are convinced that the approach must be spiritual. They think there is something wrong for Christians whooping up periodical campaigns and seeking large capital contributions for the work of the Church. They feel that sacrificial and regular giving is necessary for the spiritual life of the people. And that if all church members were challenged and helped to do that there would be lots of money for the church's programmes.

Their studies convince them, too, that one of the weaknesses of the church is that too many persons hold down positions of leadership who aren't experiencing the joy of giving. Having the wrong attitude puts a damper on the whole programme. Their canvasses may either convert such persons, or bring in people with the right attitude to replace them.

This is one of the reasons why a Wells canvass invariably results in increased attendance and enthusiasm, new members and new workers, as well as increased funds.

Recently Wells moved into Australia. The average givings in the congregations canvassed have increased 1,000 per cent.

One of the Wells workers told us: "Ninety-five per cent. of church members are token givers." Token, we understand, means "the semblance of the real thing."

What is Wells doing to the churches? Whether you agree 100 per cent. with all their methods everywhere, you can't avoid seeing that they are rapidly spreading the good news of good giving. In the congregations where they have had a chance to preach it, they always get results. Already hundreds of communities have been helped to get new churches . . . simply by hiring an experienced expert to show them what to do and how to do it. ●

FAMILY

(*Continued from page* 18)

matter — that the National Evangelistic Mission which our Church is undertaking presents us with an opportunity for furthering teacher training in our churches. Plans should be made to integrate such training into the programme of the National Evangelistic Mission. The need of the Church demands it. The fields, "white unto harvest," call for it. If "we are to grow up in every way into Him Who is the head" we must believe that His gifts "were that

Rev. H. W. Vaughan, Zion Church, Brantford, Ont., will broadcast over the Dominion network of the C.B.C. Sunday, January 22, 4.30-5.00 p.m., E.S.T.

some should be . . . teachers, for the equipment of the saints . . . for the building up of the body of Christ."

One final word. This consultation conference showed evidence of the working of the Holy Spirit in our midst. The unity of purpose; the willingness to do the best job possible for the church; the desire to share in knowledge and experience at fundamental levels; the will to achieve, under Christ, something worthy of Him and His way for our Church tomorrow—all pointed to the fact that this conference was "the Lord's doing" and it was "marvellous in our eyes."

STRIKE TOWN

(*Continued from page* 15)

This unexpected development in commerce had merchants scratching their heads in wonderment. A common observation was that, contrary to widespread belief, Oshawa is no longer a one-industry centre. Another was that strikers had managed to build up personal reserves over the past few years and were dipping into their savings.

One interesting fact I discovered was that gasoline sales had dropped drastically. Which would lead one to believe that many Oshawa people did their shopping at home instead of driving into Toronto.

Oshawa is an exceedingly well-churched city. With a population of under 50,000, it boasts no fewer than 10 United Churches, most of them thriving and some bursting at the seams.

The clergy have refrained from aligning themselves with either side in the strike. Neither labour nor management seem to expect it of the church, in Oshawa at any rate.

But the Ministerial Association did take one concrete step, in acquainting themselves with the Guaranteed Annual Wage. Ministers became quite conversant with the subject some time before the strike was called, through studying copies of labour's G.A.W. proposals. No official conclusions were reached, but most members were in accord with the general principle of the plan.

The Rev. M. A. Bury, minister of King St. United Church, the city's largest, said there was a fine fellowship among his congregation. Although men from management and labour sat on the various church boards and committees, the strike was never talked about and general relations were not strained. He said he had several families where the father was working in the office, while the son was out on strike from the plant.

Because there was a fair representation from management and other businesses and professions in the congregation, the church's financial condition was not greatly affected by the strike. The only serious setback was in a proposed building fund canvass for a new Christian education building, which won't be started for at least another year.

The Rev. H. A. Mellow said he felt no sense of division among his people at Northminster Church. Out of 57 members of the Session and Committee of Stewards, nine are strikers.

Northminster's finances had not been affected by the strike up to Christmas. Building fund pledges were being honoured, and M. and M. givings were 30 per cent. higher than the previous year, although the membership increased only 10 per cent.

But the churches which draw almost their entire membership from the ranks of labour are seriously affected, at least financially. The Rev. S. C. H. Atkinson reported that weekly givings at Albert St. Church were about 40 per cent. below normal, and the bank account was being overdrawn to meet current needs. But there was no division among the people.

The Oshawa story is one of determined war. Two giants—the United Auto Workers' Union and General Motors—silenced their big guns over the holiday season, but they are once again booming across the negotiation table.

While in Oshawa I had a feeling that both sides were determined to stick it out as long as necessary. They were big and strong, perhaps too much so, and they could afford to argue and wrangle and keep the strike going for some time.

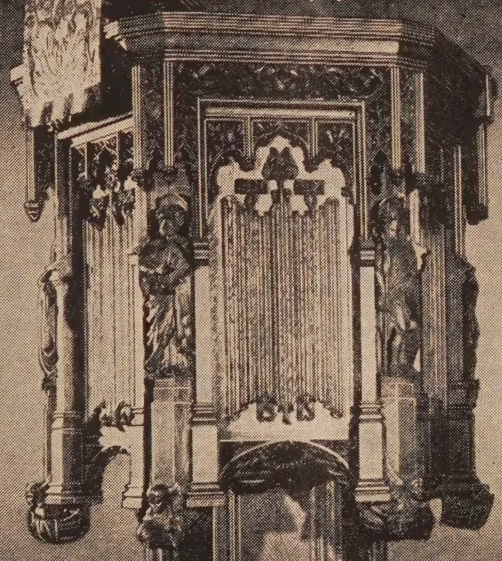
Strikes, it appears, have become an accepted phenomenon of Canadian life. Just what they accomplish is a matter of controversy, but Oshawa indicates that they don't upset a community as seriously as one would expect. They don't split families into separate camps, cause heated

(*Over*)

The DOMINION of CANADA General INSURANCE Company
Head Office: Toronto
FIRE CASUALTY LIFE
L. L. ROOKE General Manager
H. S. GOODERHAM President
J. E. WHITE General Manager

CANADA'S LEADING CHURCH GOODS FIRM
(Catering to ALL Denominations)
F. J. TONKIN Co., LTD.
(*Manufacturers and Importers*)
WINNIPEG EDMONTON VANCOUVER

SPECIALISTS IN
Comfortable Pews and Church Furniture
for over fifty years



Canada's Finest Quality
CRAFTSMAN-BUILT WOODWORK
by
Valley City
MANUFACTURING COMPANY LIMITED
DUNDAS ONTARIO CANADA
Send for our NEW Illustrated Catalog and Price Lists!

WHEN RENEWING your subscription it is most important that you let us have your correct address

Professional Cards

ARCHITECTS

Bruce Brown & Brisley
— ARCHITECTS —
48 JACKES AVE. - - TORONTO

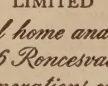
CHARTERED ACCOUNTANTS

ALLEN, MILES, FOX & JOHNSTON
CHARTERED ACCOUNTANTS
159 Bay Street, Toronto 1, Canada
Gordon T. Miles, F.C.A.
James C. Fox, C.A. Leonard E. Johnston, C.A.

CEMETERIES AND CREMATORIA

TORONTO CREMATORIUM
200 Winchester Street - Telephone WA. 3-7911
Operated by Trustees of
THE TORONTO GENERAL BURYING GROUNDS
NON-SECTARIAN
CREMATION IS INEXPENSIVE
WRITE FOR BOOKLET

FUNERAL DIRECTORS



Turner & Porter
LIMITED
Funeral home and chapel
436 Roncesvalles
"Four generations of service"

MEMORIAL WINDOWS

Celtic Studios
DESIGNERS, PAINTERS AND
CRAFTSMEN IN STAINED GLASS
SWANSEA IN THE UNITED KINGDOM
Canadian Representative EASON HUMPHREYS
33 Donino Ave. Toronto 12, Ontario

YOUR SUPPORT
of Our Advertisers in THE OBSERVER
Would Be Appreciated.

arguments between friends, or misplace political and business loyalties as they once did—at least this one hasn't yet.

But the effects of the General Motors strike are being felt by many outside the union ranks. Union families aren't going hungry, but the baker, butcher, grocer and other little businesses are suffering. And other industries far removed are laying off employees because the market for their wares has been seriously curtailed.

Strikes do have far-reaching effect. And in some instances, the Church may have to pull in its financial belt; but Christian fellowship persists despite the labour troubles. ●

Bulletin Board

Christian Youth Week will be held January 29th to February 5th. Sponsored by the Department of Christian Education, Canadian Council of Churches, special events including panel discussions, film presentations, studies of church organizations, mission work, church services with youth participating, and work projects will be carried out to bring attention to this work. The theme "Seek Ye First" will be used in all programmes. A highlight of Christian Youth Week for many years has been the Interdenominational Fireside Services shared in by young people in many communities.

* * * *

Annual Training Course for Ministers at McMaster University and Hamilton Sanatorium, May 9 - June 15, 1956. Ministers, Chaplains, senior theological students, interested church workers, write: Secretary, Clinical Training Course, Dept. of Extension, McMaster University, Hamilton, Ont., for further information.

Birth

PETHERICK—To Rev. and Mrs. W. R. Petherick, Clifford, Ontario, in Toronto Western Hospital, on November 4, 1955, a son, David Shaun Elliott.

Pulpit Vacancies

No charge for first insertion.
Thereafter 6 cents a word, minimum $1.00.

Tottenham - Rich Hill pastoral charge, pulpit vacant June, 1956. Interested ministers please communicate with Ross McClain, Secretary, R. R. 2, Tottenham, Ontario.

* * * *

Glenboro United Church, a two-point charge, requires the services of an ordained minister commencing July 1st. Write to Duncan McKay, Glenboro, Manitoba.

* * * *

St. Andrew's United Church pulpit in Hemmingford, Que., is now vacant. Interested ministers please write to Lynwood Cookman, Secretary Pastoral Relations Committee, Hemmingford, Que.

* * * *

Franklin Centre, pastoral charge, Montreal Presbytery, becomes vacant first of February, 1956. Interested ministers please reply to Mrs. J. Manning, Franklin Centre, Quebec.

* * * *

Cookstown United Church vacant March 1, 1956. Interested ministers write Hubert Lemon, Secretary, Cookstown, Ontario.

* * * *

The two-point pastoral charge of Windsor Mills, Que., is now vacant. Ministers interested please communicate with Mr. D. C. Jondreville, P.O. Box 14, Windsor Mills, Quebec.

Minister's Address

Rev. W. D. Race, B.A., B.D., 9630 — 74th Avenue, Edmonton, Alberta.

Religious Writers

Organized a year ago, The Christian Writers' Association of Canada met in recent session with forty present to hear Miss Jane Scott, Christian columnist, tell of her long and varied experience in religious journalism.

Memorial Organ

Capilano Church, North Vancouver, B.C., Rev. Hislop Dickson, minister, dedicated a new Wurlitzer Electric Organ at their 30th anniversary in memory of Dr. William John Sheridan, a medical missionary in West China for 37 years and author of the book, *Watching the Chinese Curtain Fall.* On retirement, Dr. Sheridan was a member of the Church Session and choir.

Memorial Chimes

A set of chimes to the memory of the late Rev. L. H. W. Barclay was dedicated in Woodroffe Church, Ottawa, Ont., by the minister, Rev. K. H. Woodwark. Mr. Barclay, son of Dr. and Mrs. G. O. Barclay, Ottawa, was minister of the church in its early organizational days.

Communion Table

The gift of the women of St. Andrew's Church, Oshawa, in memory of the late Mrs. George Telford, wife of their minister, who died in 1953, a Communion Table was dedicated in the chapel of the United Church Training School, Toronto. The Moderator, Rt. Rev. George Dorey, D.D., accepted it on behalf of the School, and in an impressive service dedicated it "To the Glory of God and as a perpetual memorial to one of Christ's faithful disciples."

Publishing House Notes

TWO NEW BOOKS
In Anticipation of Lent

Ministers, teachers, and many Church members look for new books for special reading and study during the Lenten season, which will be upon us next month. Here are two titles just now being published:

Faces About Our Lord, by Owen J. Barrow ($1.50) connects Christmas and Easter with two series of character sketches of people related to the Nativity and the Crucifixion: The Innkeeper, Joseph, Mary, The Pilgrim, The Shepherd, The Centurion, Two Playboys, The Beloved Disciple, Three Marys and Ourselves. These are unusual studies with unusual insights and inescapable applications to our own Christian lives. The author is Rector of Christ Church, Campbellford, Ontario. There is an appreciative foreword by Bishop Wilkinson of Toronto.

Christ and Modern Opportunity, by Canon C. E. Raven ($1.75). This book contains five addresses and a sermon delivered by the well-known British author during a Mission at McGill University, Montreal, last year. They are published just as they were delivered, and resound with the personal conviction of the preacher on the problems, doubts and spiritual longings of the modern world. A most worthwhile book.

Faces About Our Lord, $1.50.

Christ and Modern Christianity, $1.75.

The Book Steward.

PERSONAL SERVICE DEPARTMENT

CLASSIFIED RATES

Ten cents per word. Minimum charge, one dollar per insertion. Four consecutive insertions for the price of three. Display heading, fifty cents per insertion for first line and thirty cents for each additional line.

Closing Date 3 Weeks Previous to Issue

THE UNITED CHURCH OBSERVER
299 Queen St. West, Toronto 2-B, Ont.

URGENTLY WANTED

SPONSORS for Displaced Persons, single men, couples and families—900 units all told: stateless, jobless and homeless, these folk are appealing to Canadian Christians to give them a new start at life. Among them are experienced farmers, gardeners, carpenters, nurses, mechanics, etc. Available in 4-6 months. For particulars 'phone or write A. Maclaren, B.S.A., Director of Settlement, 3 Willcocks St., Toronto. WA. 2-2183, The Canadian Council of Churches. T. F.

ACCOMMODATION AVAILABLE

"FAITH HAVEN"

CHRIST is the Answer — Christian Faith Home Accommodation—Personal Counselling—Creative Activities. Haven for those frustrated and discouraged. Address R. R. 1, Ingersoll, Ontario. Telephone 1055R. T. F.

ARTICLES FOR SALE

BOOKS for sale. Rare, Fine, all ages, all languages. We also buy libraries. Especially interested libraries of retired clergymen. Box 1196, THE UNITED CHURCH OBSERVER.

CHURCH LIGHTING SPECIALISTS

Designs and Estimating Free

THE COLONIAL LIGHTING CO.

Box 192 Port Colborne, Ontario

GOWNS—choir and clerical. Samples and prices —no obligation. Mallabar Costumer, 375 Hargrave St., Winnipeg 2, Manitoba.

GOWNS—Choir and Pulpit — samples and prices upon request. Walter & Son, 174 Lauder Ave., Toronto, Ont., Dept. A 1.

16 mm. Ampro Projector, Beaded screen 60" x 72", splicer, extra lamp, tubes, exited bulb. ALL LIKE NEW. A bargain $350.00. Money needed for building. Write Fred Wakeling, Flinton, Ontario.

28 Black Choir Gowns, complete with collars—18 in good condition, 10 fair. What offers? United Church Choir, Carman, Man.

ARTICLES WANTED

BLACK Choir Gowns and Mortar Boards for small choir. Henry Clegg, Chelsea, Que.

CHOIR GOWNS for small choir. What offers? Mrs. G. Cathcart, Kendal, Ont.

FIRST Church United in Fort William wants to buy a small safe and an adding machine from someone willing to sell at a sacrifice for church use. Write Rev. D. M. Burns.

CARPET BALLS

"HENSELITE" Carpet Balls, the world's finest, are being purchased by Church Clubs and Fraternal Societies all across Canada. Sole Distributors, The A. A. Langford Bowls Co., 172 King St., London, Ontario.

ELDERLY PEOPLE'S HOME — PRESTON

FORMER exclusive Preston Springs Hotel is now used as a retired people's home and has a capacity for 75 guests. All rooms with private bath. Main lobby spacious and well furnished. Large luxurious sitting rooms on bedroom floors. About two acres terraced lawns at rear of building. Monthly rate, $125.00 for single room, including meals. For illustrated pamphlet and further information write PRESTON SPRINGS HOME, PRESTON, Ontario.

GUEST HOME

KAUFMAN HOUSE, Cheltenham, Ontario, in Caledon Hills — a holiday house for women workers of The United Church. Other guests welcome for quiet holiday. Folder on request.

HELP WANTED

WANTED, for an unmarried mothers' home, a competent person for House Mother, with a knowledge and interest in the directing of cooking, with Christian training, experience, and a deep human understanding of young girls' problems. Apply Box 1201, THE UNITED CHURCH OBSERVER.

HELP WANTED

LADY Secretary for Albert College, Belleville, a United Church Co-Educational Residential School, qualified in typing, dictation and bookkeeping. Interest in girls' work an asset as some supervisory duties included. Non-smoker — total abstainer, preferably in twenties, thirties. Opportunity for advancement. Apply in writing, Business Administrator, Albert College, Belleville, Ontario. References.

ORGANIST-CHOIR LEADER WANTED

APPLICATIONS are requested for the position of Organist and Choir Master of Central United Church, Sault Ste. Marie, Ontario. Four-manual Casavant Organ. Please state age, experience, qualifications, and remuneration expected. Address all applications to the Church Office, 160 Spring St., attention of Music Committee.

FOR Grace St. Andrew United Church, Arnprior, Ontario. Two-manual Casavant Organ with Schulmerich Electronic Bells. Salary $1,800.00 per annum, with one month holidays. Apply to G. A. Boyce, Drawer 388, Arnprior, stating qualifications, experience, and when available.

ORGANS AND CHIMES FOR SALE

CONN ELECTRONIC ORGANS

FOR your Organ problems write to PAUL HAHN & CO., 22 Bloor St. East, Toronto — 50 years' experience. T.F.

KARN Organ in good condition. Single manual reed with electrically-driven bellows. Contact Mr. R. F. Fulcher, 3133 Caen Street, Saskatoon.

CARILLONIC BELLS

SCHULMERICH Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12. T.F.

PERSONAL

DEAFENED?

ASK for free booklet and testimonials telling how Leonard's Invisible Ear Drums have helped many others—or send $10.00 for complete kit. A. O. Leonard Company, 1124F Castlefield, Ave., Toronto.

CONSTIPATION
The Thief of Good Health

ROYAL Herbs, an ideal laxative preparation, also aids indigestion. Trial 10c. Write Century Products, London, Ontario.

RUPTURED?

RELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., Dept. 135, Preston, Ont.

PRINTING

ANNUAL Church Statements—have yours printed by Dundalk Herald, Dundalk, Ont. Reasonable rates.

RECORDINGS

PERMANENT Phonograph Records made from your tape recordings. Unbreakable, inexpensive, satisfaction guaranteed. Inquire—Box 1092, THE UNITED CHURCH OBSERVER. T. F.

REST HOMES

CHRISTIAN Rest Home for ladies—one vacancy. Kind care—pleasant, comfortable accommodation. Address The Bright Rest Home, R. R. 1, Meadowvale, Ont. Phone Streetsville 245-R-6.

LOCH SLOY, Winona, Ontario. Ideal environment for rest and convalescence. WAlnut 3-2284, Toronto. T. F.

MISSIONARY REST HOME, Mimico, Ont. Open all year, less than one hour from City Hall by trolley. A commodious and comfortably furnished home overlooking Lake Ontario. For reservations, Missionary Rest Home, 119 Lakeshore Road, Toronto 14. Telephone Clifford 1-1341. T. F.

STAMPS

EXTRA quality world-wide packet from Cyprus, Malta, Nigeria, Newfoundland, Iraq, Ireland, Poland, Spanish West Africa, etc. 25c. with approvals. Worldwide, 31 Rowe, Oshawa, Ont.

ROOM FOR RENT

FURNISHED room — quiet Christian home, Coxwell-Danforth, Toronto. GLadstone 4442.

ROOM FOR RENT

FURNISHED bed-sitting room—kitchen privileges —middle-aged lady, non-smoker—Oakwood-St. Clair. LL. 3612.

WORK WANTED

REGISTERED Nurse confined to house due to illness of mother desires any type of work to do at home. Box 1202, THE UNITED CHURCH OBSERVER.

Our Father's Business

The Church is Our Father's Business and we are His partners—but are we? Genuine love involves giving. There can be no real love without it. The real acid test of your love for God and His Kingdom can be proved by your contributions to the Missionary and Maintenance Fund.

	1954	Dec. 28, 1955
Newfoundland	$ 31,982.18	$ 32,348.38
Maritime	270,803.66	296,152.56
Montreal and Ottawa	366,199.26	385,850.99
Bay of Quinte	233,352.20	250,297.61
Toronto	684,553.17	714,219.56
Hamilton	440,270.18	485,630.93
London	370,004.28	379,580.82
Manitoba	188,740.30	200,457.01
Saskatchewan	157,427.17	159,361.15
Alberta	183,043.05	192,074.01
British Columbia	193,814.66	219,383.88
General Donations	13,427.50	17,567.66
	$3,133,617.61	$3,332,924.56

Increase to date—$199,306.95.

H. E. D. Ashford,
Secretary, M. and M.

India's "Operation Rescue"

"Operation Rescue" composed of eight teams of 75 medical students—more than two-thirds of whom were women, with 12 staff leaders of the Ludhiana Christian Medical College, did magnificent relief work following recent rains in India. They carried supplies high as they waded through waist deep to shoulder deep waters. Women and children were rescued on rafts. Water was chlorinated in many areas, and medical relief was provided for 254 villages. In addition a refugee camp was set up at the college and over 700 given shelter and food. The United Church of Canada gives a maintenance grant to this college, and the W.M.S. also.

EAT ANYTHING WITH FALSE TEETH

If you have trouble with plates that slip, rock and cause sore gums —try Brimms Plasti-Liner. One application makes plates fit *snugly without powder or paste*, because Brimms Plasti-Liner hardens permanently to your plate. It relines and refits loose plates in a way no powder or paste can do. Even on old rubber plates you get good results six months to a year or longer. **YOU CAN EAT ANYTHING!** Simply lay soft strip of Plasti-Liner on troublesome upper or lower. Bite and it molds perfectly. *Easy to use*, tasteless, odorless, harmless to you and your plates. Removable as directed. Plate cleaner included. Money back if not completely satisfied.

Available at all Drug Counters.

WILDROOT LTD., FORT ERIE, ONT.

BRIMMS PLASTI-LINER
THE PERMANENT DENTURE RELINER

Why the *Family Reading Club* Offers To Send You

ANY THREE OF THESE FINE BOOKS for only $1.89 WITH MEMBERSHIP

(Value up to $23.45 in publishers' editions)

YES, you are invited to accept *any three* of the wonderful books shown on this page for only $1.89, with membership in the Family Reading Club. Founded to select and distribute books which are *worthwhile, interesting* and *entertaining* without being objectionable in any way, the Family Reading Club is just what you have been looking for! Read, below, how the Club brings you the very finest new books at *bargain prices.* Then mail the coupon to join the Club and get the *three books* you want, *without delay!*

AROUND THE WORLD IN 1,000 PICTURES. See the entire free world, outside the U. S., with intriguing photographs! 10 "tours" to fabulous places. Exciting text, full-page maps. 448 big pages! Pub. edition, $7.50.

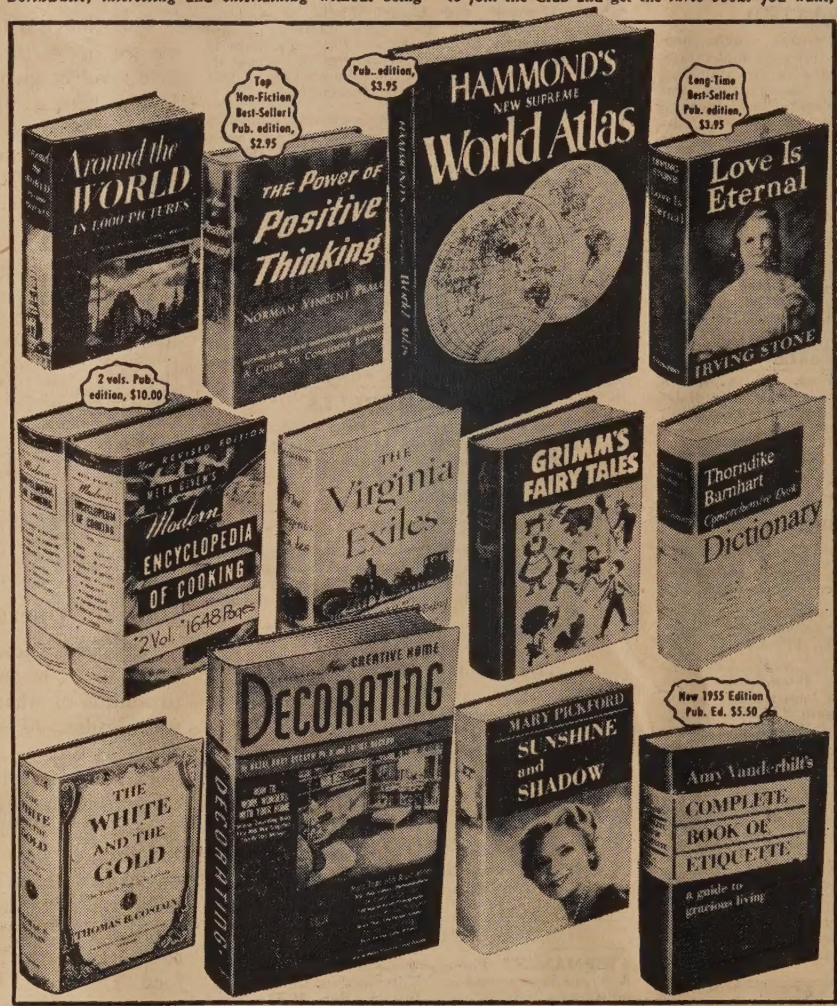
THE POWER OF POSITIVE THINKING *by Norman Vincent Peale.* Our era's most inspired writer and thinker gives us the *rules that work* to win success, popularity, love and happiness. A book that may change your life.

HAMMOND'S New Supreme WORLD ATLAS. At last, a top-notch, *all-new* atlas—with over 100 maps in full color, the *latest complete* Census figures, 16 history maps. Actually measures 9¾" x 12¾". Indispensable!

LOVE IS ETERNAL *by Irving Stone.* The fascinating true love story of Abraham Lincoln and beautiful Mary Todd now revealed in all its richness in this new novel by the author of *Immortal Wife.* Pub. edition, $3.95.

ENCYCLOPEDIA OF COOKING *by Meta Given.* Gives you a marvelous new approach to cooking! Plans meals, guides shopping; contains *over 2,000* superb recipes, hundreds of great food pictures. 2 vols. Pub. ed., $10.00.

THE VIRGINIA EXILES *by Elizabeth Gray Vining.* The moving drama of American Quakers, banished without trial during the Revolution, who found greater courage, more inspiring love in their land of exile. Pub. ed., $3.95.



GRIMM'S FAIRY TALES. A magnificent DeLuxe edition of the world's best-loved fairy tales . . . over half-a-hundred immortal stories like *Snowdrop, Hansel and Gretel, Rumpel-stilts-kin.* 340 pages; illustrated in color.

Thorndike-Barnhart DICTIONARY. Incorporates *all* the advances in dictionary-making achieved during the last century. Contains 80,000 entries, 700 illustrations, 900 pages. A *must* volume for the permanent library!

THE WHITE AND THE GOLD *by Thomas B. Costain.* The story of the making of Canada—of explorers, adventurers and kings; of empire builders and intriguers; of dreamers hunting for gold. Publisher's edition, $5.00.

NEW CREATIVE HOME DECORATING *by the Rockows.* Latest edition! 658 illustrations, dozens of full-color 'show rooms', 144 period guides, room plotter, etc. Full 'how-to' instructions for every step. Pub. edition, $5.95.

SUNSHINE AND SHADOW *by Mary Pickford.* America's Sweetheart tells the personal and moving story of her rise to stardom, and of the famous people with whom she has worked. Illustrated with over 100 photographs.

AMY VANDERBILT'S COMPLETE BOOK OF ETIQUETTE. A completely new *guide to gracious living* by America's foremost authority . . . your way to be sure you are socially correct always. 704 pages! Pub. edition, $5.50.

CHECK THE THREE BOOKS YOU WANT

FAMILY READING CLUB, Dept.U.C. 1. 105 BOND ST., TORONTO 2, ONT.

Send me at once the *three books* I have checked at the right as my two Membership Gift Books and first Club selection, and bill me only $1.89 (plus small shipping charge) for all three. Enroll me as a member of the Family Reading Club and send me, each month, a review of the Club's forthcoming selection. I will notify you in advance if I do not wish to accept any selection — at the special members' price of only $1.89 each (plus small shipping charge). There are no dues or fees, and I may accept as few as four selections or alternate books during the coming twelve months. As a member, I will receive a free Bonus Book with each four selections or alternates I accept.

SPECIAL NO-RISK GUARANTEE:
If not delighted, I will return all books in 7 days and this membership will be canceled.

Mr.
Mrs. .....
Miss (Please Print)

Street and No. .....

City ..... Zone... Province.....

- ☐ Amy Vanderbilt's Etiquette
- ☐ Around the World in 1,000 Pictures
- ☐ Grimm's Fairy Tales
- ☐ Hammond's Atlas
- ☐ Love is Eternal
- ☐ Meta Given's Encyclopedia of Cooking (2 volumes)
- ☐ New Creative Home Decorating
- ☐ The Power of Positive Thinking
- ☐ Sunshine and Shadow
- ☐ Thorndike-Barnhart Desk Dictionary
- ☐ The Virginia Exiles
- ☐ The White and the Gold

WHY WE MAKE THIS SENSATIONAL OFFER!

The Family Reading Club makes this unusual offer to demonstrate how it brings you the best and most enjoyable new books at much less than the publishers' regular editions! Each month publishers submit books they believe will meet the Club standards. Our Editors then select the book they can recommend most enthusiastically. These are books which *every member of your family can read* — novels, biographies and inspirational books by today's outstanding authors. They are books you can safely leave where older children can read them if they wish.

What Membership Means To You

There is no charge for membership in the Family Reading Club beyond the cost of the books themselves. You pay only $1.89 each (plus small shipping charge) for the books you purchase after reading the book review magazine which will come to your home each month. You pay postman nothing; your bill will be due later. It is *not* necessary to purchase a book every month — you may accept as few as four each year. All selections are new, complete, well-printed and well-bound. And your books will be delivered to your door.

Save Up to 60%

The purchase of books from the Club for only $1.89 each — instead of $3.00 to $4.00 in the publishers' original editions — saves you from 35% to 50% on each book you accept. In addition, the Club distributes an outstanding "Bonus" Book free for each four selections you take. When the value of the Bonus Books is figured in, you can save as much as 60% of your book dollars!

Join Now — Send No Money

If you believe in a book club which will appeal to every member of your family, let us introduce you to the Family Reading Club NOW, while you can get *your choice* of ANY THREE of the wonderful books described here — two as your FREE Membership Gift, and one as your first Club selection — for only $1.89! Send no money, just mail the coupon today. However, as this unusual offer may be withdrawn at any time, we urge you to act *at once!*

FAMILY READING CLUB • 105 BOND ST., TORONTO 2, ONT.